

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/



The Geft of thaniel L. Hoopen 650. Boston, (6lass of 1846).





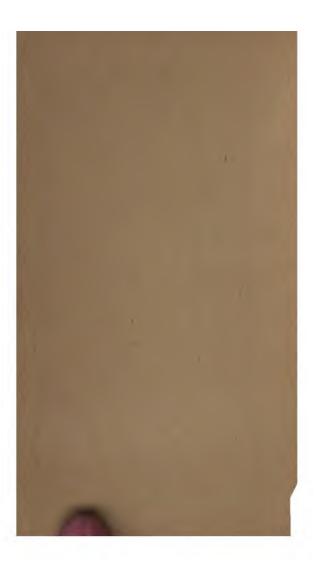
D. H. Beresiler.
Grown her self inthe

7332.W

D. H. Bereshion.

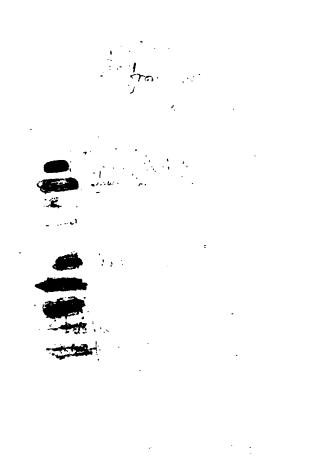
L 966.400 Valtaniel L. Hoopen Es. Bostone, (Class of 1846).





From her sell soldier

7.032.11





Lorette.

HISTORY or LOUISE.

DAUGHTER

OF A

CANADIAN NUN.



MENTORIC.

1834.



Lorette.

HISTORY or LOUISE.

DAUCHTER
OFA
CANADIAN NUN.



MENY YORK.

1834.

• •

.

+ 1 444 4

LORETTE.

THE

HISTORY OF LOUISE,

DAUGHTER OF A

CANADIAN NUN,

EXHIBITING THE INTERIOR OF FEMALE CONVENTS.

Where is she whose looks were love and gladness?—Love and gladness I no longer see!
She is gone; and since that hour of sadness
Nature seems her sepulchre to me.—Montgomery

By feorge Bourne sixth Edition.

New=Xork:

CHARLES SMALL, 293 PEARL-STREET.

1834L

1858. Get. 25.

AL966.8.45

1858. Get. 25.

Part d

Poston

(elected of 1846.)

ENTERED, according to the Act of Congress, in the year 1833, by Rowland Bourne, in the Clerk's office of the District Court of the Southern District of New-York.

THIS VOLUME

IS INSCRIBED TO

ARTHUR TAPPAN;

AS A

TRIBUTE OF RESPECT,

FOR HIS

CHRISTIAN PHILANTHROPY AND ZEAL,

ON BEHALF OF THE

BLIND AND WRETCHED.

By his Faithful Servant,

GEORGE BOURNE.

New York, March 2, 1833.

. 💝

INTRODUCTORY LETTER.

To

Some years ago, I made a tour in Canada, and was introduced to a gentleman whose extensive knowledge of the local scenery of that Province, and of the most influential persons in society, greatly facilitated my pursuits, and enlarged my information. He accompanied me to Montmorenci, Lorette, and Lake Charles. On our return, as we sauntered around the mill at the Indian village, admiring the picturesque beauties of the rapids in the stream,—"This place," said Diganu, "is associated with very affecting occurrences." "What were they?" was my inquiry. He paused, as if perplexed at the consciousness of an imprudent disclosure; and upon my repeating the question, he merely added, "The tale is too long for our present hearing, and must not now be told,"

On a subsequent visit to Quebec, a large party proposed the same excursion, again to enjoy a sail upon the Lake. Diganu took his seat in my ca-

leche. We halted at the Indian village on our return; and having crossed the bridge, we arrived at the spot where the dell is viewed in all its striking varieties. After surveying the river and its banks with much emotion; my aged companion remarked, "I intimated to you two years ago, the intense interest which I feel in beholding this scene." "Yes," I replied, "and my curiosity was awakened by your intimation. Iten at a long distance have I remembered Lorette, and have been sadly tantalized with your reserve." He answered, "The expression of my feelings then, in a measure, was involuntary; but the causes of my silence will soon cease to exist, so that before you leave Montreal, you shall possess the whole story. It is not probable, after our separation for this season, that we shall ever meet again on earth My age precludes the possibility of my long con tinuance in this world; and as you do not expec to be in Canada until a distant period shall have arrived, I will confide to you the circumstances to which I alluded; with other details of human life which I have met with during my terrestrial pil grimage."

Prior to my departure, Diganu presented me : large sealed packet. "This parcel," said he "contains the record of some past events and cha racters. It is not to be opened until you have been apprized of my decease. After that event, the narratives are subject to your disposal." My friend's painful anticipation was realized.

met no more. During the last spring, when I was looking forward to the pleasure that I should experience in a renewal of social intercourse with the veteran; after the lapse of a longer time than usual, from the reception of his final epistolary remembrancer; I was informed of his peaceful departure from earth, and of the testamentary bequest by which he had manifested his regard for his distant acquaintance. The packet was immediately unfolded, and the contents appeared so interesting and instructive, that it was decided, others should peruse the delineations it comprised. A note was enclosed which thus explained the writer's views and designs.

"You will perceive that these sheets have been written at very distant intervals. They contain notices of persons and things characteristic of Canadian society. The names of all the parties are changed. Although the actors have disappeared and the curtain has dropped upon their part of the tragic drama, yet as the narrator would surely be known, I have imposed the seal of secrecy, until it will be of no importance to me what use is made of these documents. I consign the manuscripts to you now, in preference to leaving them among my papers; for it is most probable. that those persons who must necessarily act under my last will, would destroy memorials which record facts, that no man in Canada would dare to publish. When you peruse these biographical

narratives, you will be reminded of Lorette, of your

Faithful and affectionate

DIGANIZ

Cape Diamond, 20th September, 1826.

The manuscripts thus confided to my peru were manifestly written when the occurrences we vividly impressed upon the memory. Many marks and circumstances have been omitted. The betrayed a little of the old gentleman's garruli and were sometimes irrelevant, or too caustic a severe. With the exception of the commencement the documents have been transposed, so as to add them for a continuous history.

No stranger can visit Canada without an aw kened and deep interest; and an acute Americ observer of life and manners naturally inquininto the causes of those varied novelties which a tract his notice. The peculiar characteristics society there elude a slight regard; and to comprehend the state of religious principles, the to of domestic morals, the mental vassalage, and the profound debasement of the habitans of that privince, numerous difficulties and obstructions must be surmounted. Patience, with perseverance, necessary to delve into the secrets of their sociand political condition.

A solicitude to understand and analyze the

ements of Canadian character and habits, influenced me to use all the means to obtain accurate and diversified information upon these melancholy topics. My acquaintance with Diganu aided my design. The circumstances of his life had increased his tact for surveying those around him; and his whole course had rendered it necessary for him to watch with all keenness, the wayward doings of his associates and fellow-citizens. His natural aptitude of discrimination had received an additional impulse by the intelligence which he had ibmibed, and as he expressed it, "After my eyes were once opened, I maintained a sleepless watch upon the proceedings of every person with whom I was obliged to become acquainted. To that most uncomfortable suspiciousness of all mankind, in which for some years I lived, I am indebted for the temporal comfort which I enjoy; and I passed through one half of my earthly course, before I fully comprehended the meaning of a solitary exercise combined with the charities of domestie life, except in connexion with the affair of Lorette and Chretien! When eating my solitary meal, or roaming alone around the city; often have I vent-ed my dreary feelings and morbid disquietude in this homely couplet—

> Father, mother, sister, brother, friend— Wife!—Ah! what do those dear names intend?"

Diganu, however, had survived all his forced and unnatural misanthropy. He displayed tenderness and affection of the highest order, commingled

with a charming sincerity, that rendered common with him increasingly delightful. The arcof Canadian society he unfolded in its minifeatures; and however perplexing some of statements appeared, he affirmed them to be true, and vanquished incredulity by evid which no scepticism could deny.

In the following narrative, some of the cont of my own port-folio are conjoined with Diga To specify the distinctions is superflu All the circumstances are part of those an which represent man as he is, not as fiction scribes him. A flattering portrayer of Cat delineates the habitans upon the banks of river Lawrence, as a gallant, high-principled, lightened, and dignified race of mortals, of supe mental elevation and moral worth. To ass this standard of any nation, en masse, is overs ping the boundaries of veracity, and that it i tally inapplicable to the Gallic population of I er Canada, is known to every individual who not continued in a dead sleep, while making grand northern tour. The ensuing pages de Canadian personages, not in the imaginative bellishments of romance, but in the unado drapery of truth. Who of Diganu's actors stru on the theatre of life, anterior to the captur Quebec by Wolfe's army, and who are of a su quent period, there is no clue to discover. descriptions of the natural scenery are very rect; and some of his individual portraits

narratives of events, I have frequently heard attested as matters of common notoriety.

That the perusal of this narrative may enhance the love of freedom, intelligence, purity and truth z and also render that triple unholy alliance, ignorance, error and corruption, more odious and repugnant, is the sincere desire of

. . . .



THE EXCURSION.

"Amid the crowd, the hum, the shock of men,
To hear, to see, to feel and to possess,
And roam along, the world's tired denizen,
With none who bless us, none whom we can bless;
Minions of splendour shrinking from distress!
None who with kindred consciousness endued,
If we were not, would seem to smile the less,
Of all that flatter'd, follow'd, sought and sued:
This is to be alone—this, this is solitude!"

On the twenty-first day of December, 17-, Diganu and Chretien devoted the hours to a circuitous ride around Quebec, for the purpose of arranging the most agreeable mode to dissipate the approaching Christmas, in conformity with the Canadian customs. This is a season of festivity, in which every species of sensual indulgence is admitted without restriction. Considerable preparation and expense, and all possible ingenuity, are impressed into the service to render the close of the year a period of jollity—a carnaval—when folly and vice rule in all the plenitude of sway. High mass having been chanted, the people think the Saviour is honoured in exact proportion to the extent of their criminal revelry. In these practices Diganu had been nurtured. All his ideas of religion were compressed within a point. Like every other orderly peaceable Canadian devotee, his creed of faith comprised but two articles-" I must believe only what the priest teaches; and when I die, I shall go where Le Pretre chooses to send me." His moral code was equally concise and edifying-" I must do all that the priest orders."

Thus the revolving years repeated the same unvarying routine. Dancing, gambling, and dissipation

for two weeks from Christmas-gormandizing, drinking and frolic, during several days before Lent-pretended fasting, confession of sin, and mumbling over the Ave Mary, until Good Friday-High Mass and every species of youthful gratification in full indulgence at Easter: with all the other annual minor repetitions of the same farce of religious buffoonerythe same drivelling comedy of low life, and the same heinous tragedy of spiritual crime. His companion on the ride to Charlebourg and Lorette, was of the true Canadian orthodox stamp; a creature reckless of the past, present, and future; who regularly practised all the exterior mummery which Le Pretre enjoined; and with no less confidence implicitly trusted his soul to the priest's safe keeping and clemency. They had completed all their arrangements, and in their carriole, with characteristic levity, were exulting in their anticipated delights at the ensuing festival. It was a moonlight evening, but the heavens were partially covered with those deep gray flitting clouds, which, in connexion with the luminous effects of the snow, give to the northern regions that peculiar aspect which the Canadian nights present: and which attach to objects, at a short distance, a shadowy indistinctness that excites indefinable emotions. they arrived at the head of the dell of Lorette, through which the river Charles so impetuously rushes, their attention was absorbed by an object which deeply alarmed them; and Diganu remarked to his companion, "What is that figure upon yonder rock?"-"What is it?" replied Chretien, "I know not; but it looks like a woman. We must ascertain."

As they rapidly crossed the stream, they discerned that it was a female figure. Her head was uncovered; her hair was disordered; she had none of the clothing



usual for that inclement season; and she appeared to be wringing her hands, beating her bosom, and agonized in the extremity of despair. Perceiving her perilous situation, Diganu and Chretien with all possible expedition hastened to the spot; but as they approached the projection, she was invisible. Upon examination, they found a young woman prostrate againt a jutting tree, wounded, insensible, with half her body resting on a large branch; by which, it was evident, that she had been saved from being precipitated one hundred feet into the yawning abyss. They rescued her from her imminently dangerous position, collected a bonnet, with some other articles of female winter dress, and without delay transferred her to the attentions of the neighbouring squaws. Diganu determined to remain at Lorette to await the result, while Chretien drove to Quebec to procure medical aid. During the night, she continued totally unconscious, and apparently in a deathlike stupor. Not a memorial was found, by which her name, place of abode, or connexions could be ascertained; and it was not until the morning, when the surgeon arrived and bled her, that she exhibited any symptoms of energy. Her wounds were pronounced to be slight, but as she appeared to be in a high fever, it was indispensable that she should remain where she had been first conveyed. and his companion engaged to provide all suitable conveniences, and to devote the days of the festival in assisting to restore their patient; and those thoughtless children of vanity sacrificed all their fancied enjoyments to watch a stranger, whom they had delivered from destruction, or to a daily ride into Quebec for medical direction and the necessaries essential for their protogée. When their sister, as the youths familiarly denominated her, became convalescent, they conducted her to the city, and placed her where she could be duly attended and watched.

In reference to every thing personal, she maintained the most cautious reserve. All their ingenuity, and Diganu betrayed a peculiar interest in her welfare. was ineffectual to elicit the least glimpse of her history. There was a cause, however, for the deep sympathy which Diganu especially manifested towards When she was first carried to the Indian cottage, and her head was washed to remove the blood which was upon her face and temples, at the top of her forehead, was a small punctured cross, with the letter M, perfectly invisible as the hair was usually worn, and, of course, known only to herself and to the person who imprinted it. According to a delusive infatuation among some of his countrymen, Diganu had a place on his crown shaved, and on this bald spot was also a small cross, marked with the letter D. the squaws called the young men to look at the cross concealed by her hair, thereby to ascertain the identity of her whom they had saved from death, Diganu recollected what he had been told of his own head. and desired Chretien to examine it. The similarity of the figures was so great, his friend declared. "they must have been impressed by the same person." Such a coincidence, at any other period, would have been unnoticed—but in the then state of Diganu's excited feelings, he considered it as almost miraculous; and he therefore became additionally interested in the daughter of sorrow, who had thus been so fortuitously cast upon his protection. All the parties present, the Squaws, the Indians and Chretien, being then equally superstitious, their varied remarks only tended to increase the impression upon his mind; until he resolved to make any sacrifice for her comfort and safety.

The two friends at that period were commencing life on their own basis. Both had just previously entered upon a small business; and they therefore agreed as soon as the patient had fully recovered, to make her an offer to superintend their little bachelor's establish-She was to be considered in all points as their sister; and to receive all the attentions and endearments of that tender relation. But to this proposition, Louise as she declared her name, steadfastly objected. She seemed to have an unspeakable aversion to be the subject of a stranger's scrutiny. When she was fully restored, Diganu and Chretien were discussing with Louise, her future prospects. When the subject was thus distinctly presented to her consideration, she instantly realized all her dependant and friendless She was deeply agitated. Her friends assured her, that their solicitude was only for her comfort: and that they would consent to any arrangement which she would propose, provided that it was beneficial to herself. In the course of the interview. she acknowledged that she was qualified in various ways, to support herself; but she palpitated with tremour, whenever any plan was suggested, through which she could possibly be recognised, or even known to any other persons; and expressed her hope that the attending surgeon had not seen her forehead. This allusion reminded Diganu and Chretien of the cross, and they informed her of the discovery; but also assured her, that the nurses only, except themselves, were acquainted with it; and that the squaws merely crossed themselves, when they saw what they thought the mysteriously good sign upon her head. "I propose," said Chretien, "that we inspect that cross again. Your peculiar situation may have deceived me; but if my opinion was then correct, I think I

21

n point you to a sign not less remarkable." After me hesitation, Louise consented; and the cross as still visible in all its distinctness. "What is the sign of this letter M?" inquired Diganu. it," she faintly replied with a blush, "no person has en it before yourselves, since I first discovered it. he only woman, who I can think might have exained the mystery, either did not know, which I bewe most probable, or else she considered me too ung to be instructed with the secret."-Well! Dinu," said Chretien, "you are right."-" What do u mean?" asked the anxious Louise. en requested her to examine the shorn spot on Dinu's head: but she had no sooner seen the talisanic mark, than she sunk into her chair almost inting.

When she was restored; "Diganu," said Louise, 7ou have already told me that, from a certain sympay for which you cannot account, you feel peculiarly terested for my welfare. This remarkable cross imped upon both of us justifies the confidence that im about to place in you. You will permit me to aintain all the secrecy I please. I shall neither visit r receive visiters, nor shall I be seen by any of ur associates. Upon these conditions, I will connt to perform the menial duties of your house." his arrangement was objected to by Chretien. "You we not been used to kitchen business. Your refined inners," said he, "your delicate frame, your soft d white hands, and your excellent understanding, th your other capacities, prove that you have not en and are not qualified to be a household drudge." uise replied, "I have stated the only terms upon nich I will consent to place myself under your pro-

The next evening was designated for her removal. Diganu and Chretien both agreed, that no other mode was practicable to preserve Louise from misery. The gloom upon her mind was very oppressive. timidity of being noticed was unconquerable; at the same time her resolution was so undaunted, that every thing was to be dreaded, in case she should be exposed to the same trial which had already jeopardied Yet she had never betrayed, by any intimation, that her near approach to death at Lorette was voluntary; and the only emotion that she exhibited was when any inquiry was made into her prior history. Her friends, therefore, resolved that they would accept of her services, retain her secret in all possible privacy, and permit her to live as secluded and unknown as she pleased.

Far other ideas occupied the mind of Louise, during the interval prior to her actual residence with her deliverers. Their knowledge of her awful situation at Lorette, their acquaintance with the mysterious cross on her forehead, the similar mark on Diganu's head, the risk of her being discovered, their doltish subservience to their priest, notwithstanding their better sense and principles, combined with their gay and frivolous tempers, and her own hatred and contempt of all the mummery of their superstitions, embarrassed her judgment: and had a certain escape been practicable, she would have attempted it. To live as she had done when sick was impossible. It appeared to her, therefore, preferable to rely upon the promises of two open-hearted young men; all whose actions, kindness, and intercourse had been so benevolent and fastidiously delicate, than to expose herself to the terrifying dangers from which she had so recently and marvellously escaped. Under the concealment of dark-

LORETTE.

e left her apartment unobserved, and was introto her new habitation.

HOPES AND FEARS.

Hope told her flattering tale
To love—but all in vain:
A fiend-like Jesuit priest obtrudes,
And love's fond hopes were slain.

u the commencement of her abode with her, Louise uniformly refused to eat with them; ver admitted herself to be addressed but as their and servant. At length, however, they notat she used no mass book; and that she kept teifix, no images, no holy water, no beads, rosary. These deceitful baubles had been dulyed for her chamber, but they were all removed; old cross which hung over the kitchen firemad disappeared, and no vestige of popery rel. It was determined by her protectors to exist mystery.

nu, being in the kitchen, inquired of Louise, t has become of the sacred cross which used to the mantelpiece?" "You agreed," replied mbling maiden, "to let me live according to n way."—"We did so," said Diganu, "but then posed that you belonged to the holy Roman

u should have asked me that at first," Louise answered, "and my gratitude and candour have induced me to confess that I belong to no church."—" This justifies exactly what Chred I have thought," rejoined Diganu "we put

into your sleeping apartment, the mass book, the true image of the blessed virgin, and the holy crucifix which all good Catholics worship. We also procured some holy water, bought from the priest himself as a great favour, and a rosary made by the nuns and blessed by the bishop; and they are all gone. Mother of God, pray for us. Ah! Louise, do you never use these sacred things?"-" No," she replied without hesitation, "I burnt the mass book, the images, and the rosary. The water I cast into the street, and if you knew as much as I do of the priests and their pretended religion, you would do the same." In deep thought, Diganu paused, but at length remarked, "I do not comprehend how we shall manage this affair."-" Very easily," instantly subjoined Louise, "you need not know any thing of my principles. With my private opinions, whether right or wrong, as they will be harmless to you and Chretien, you have no concern. You provided for me a number of articles which I deem useless, and the disposal of them was my own affair." "But," inquired Diganu, "suppose I am asked about this matter at confession, what shall I answer?"-" Tell the priest his articles were all safe the last time you saw them," added Louise, "and say no more. It is enough for you to confess your own sins; and let me beg you not to assume my transgressions. Besides, you promised not to let it be known, if possible, to the priest, that you had any young woman in your house."-" I suppose, then," remarked Diganu, "you will not attend confession, do penance, and get absolution from the priest?" -" Never," said the weeping girl, with manifest trepidation, "I will never go to the confessional unless I am dragged there. The ceremony is a farce and delusion, and it is connected with the greatest wickedness."

pt is, ly d; e-e-x-

ľ

ī

)-

, 0 d 0 1

Deang crossed himself, and half shuddered. was saily bewildered. This was a direct attack made by a semale for whom he selt an indescribable interest, upon all his strongest prejudices. In truth, he seriously believed no more of the matter than Louise. because he had never reflected at all upon the subject. According to his theology, it was a very comfortable thing to pass away life in a frolic; to pay the pretre his various claims at the stated festivals as long as he lived; and, when he died, to give him the number of louis d'ors necessary to put him into heaven. had never inquired whether either of these principles or practices was rational or proper or true or religious. The pretre announced and enjoined it. sociates believed the certainty and justice of these no-Thus the cure promised; thus he admitted tions. and conformed without scruple; and a suspicion had never entered his mind, that throughout this whole process, the pretre might be leading him into the dungeon of eternal despair.

It was a merciful interposition of divine providence, that these "heretical" sentiments were first uttered in Diganu's hearing, by the only female for whom he ever had felt any true respect or attachment. Yet he could not define the nature of his regard for the mysterious being who, in such extraordinary circumstances, had been placed under his care. There was such an artless sincerity and candour, such undissembled delicacy, such infantile simplicity, and yet such a lady-like demeanour, and such a sisterly confidenc in him, ever displayed by Louise in all her actior that her influence unintentionally became irresisti! Chretien perceived the fact, and rejoiced. It was counterbalance to the buoyancy of Diganu's gay a sanguine temperament. But when the "heretic

propensities of their inmate were decidedly avowed by her, the friends became wondrously embarrassed. At that period, the idea of a native Canadian's resunciation of the Roman faith, was not only a novelty, but a monster. From their different sensations in reference to Louise, Chretien, although kind and affectionate as a brother, was not so easily impressed as Diganu; and "it is questionable, whether sound poicy," as Chretien remarked, "if not our mutual safety loes not require, that Louise should be persuaded, at east, to attend the mass."

Several months, however, had passed away prior to hese troublesome discoveries; and when they were ally made, the unformed opinions, with the tender olicitudes of the two young men, combined with the teadfast opposition of Louise to the faith and ceremoies to which they professed to adhere, produced in tem great vacillation. During that whole period, liganu's affection assumed a more decisive character; and having obtained Chretien's approbation, he replyed to terminate all future doubt and alarm, by proposing to her acceptance the matrimonial relation.

The surgeon whom Chretien had engaged to attend: Lorette, about this time, and prior to the direct coffer of marriage, visited Diganu; and requested formation respecting the young woman to whom he ad been called to afford medical aid at the Indian llage; as the squaws had communicated to one of e pretres, the event which had occurred during the evious winter, and he was directed to ascertain the te of the unfortunate girl. Diganu evaded the subct by a reference to Chretien. That evening was evoted to an investigation of the cause of this suspious research—but as neither Diganu nor Chretien ald possibly divine any plausible reason for the sur-

geon's mysterious inquiry, after so long an interval had elapsed, Louise was apprized of the fact. "Then I am lost," she remarked in agony, "the villains will discover me. They will take me from you, and I shall be miserable."-" No authority upon earth shall senarate us," answered Diganu vehemently, "if you will put yourself within my power to protect you, by becoming my wife."-" Wife !" retorted Louise in extreme unseigned surprise, "I have loved you as a sister. Wife!—would you marry misery?—would you marry a friendless, outcast, wretched orphan?" She was so overpowered, that her conflicting emotions only found relief in a gush of tears. As soon as she was in a measure becalmed, Diganu answered with affectionate sensibility. "I care not who you are, or what you are. For nearly a year, you have been all to me; and Chretien knows, that you are the constant blessing of our lives." Here Chretien interposed: "When Diganu confided his intention to me, I expressed to him," and here he took their right hands and joined them within his own, "as I now do to you both, my most cordial approbation," and crossing himself. he added, "holy mother of God, have mercy upon us!" Louise blushed-trembled-hesitated; but at length replied, "If no other means can be devised to preserve me from my persecutors and dangers, I will place my future comfort in your hands."

This preliminary being satisfactorily adjusted, it now became essential to prepare Chretien for the proposed interview with the surgeon. Louise imparted no additional information. It was her unalterable purpose, never more to return whence she had escaped; and rather than experience this calamity, "If no other motive exists to avert the horrors I anticipate,' she said, and her convulsed movements proved them

to be no fiction, "I would fly to the end of the earth and suffer every possible torture; trusting in the mercy of that God who already has permitted you once to deliver me from going down to the pit, and by whose blessing upon the reading of his word," for she had procured a Bible, although her friends understood not her meaning, "I begin to enjoy some hope of his pardoning love." It was finally resolved, that her place of abode should be concealed, and all acknowledgment of any present acquaintance with her be eluded, by a reference to the person with whom she stopped after her arrival in Quebec from Lorette. So well contrived had been her secret departure, that when Diganu and Chretien called to inquire for Louise, the mistress expressed great alarm at her absence, and declared her total ignorance of the time and manner of her disappearance. To that nurse it was agreed, therefore, that Chretien should direct the surgeon; and it was hoped that her reply to the call would preclude all future inquiry. The plot partially succeeded; for when Diganu and the surgeon applied to the nurse with whom she had lodged, the woman unhesitatingly affirmed, "that Louise had escaped in a dark night, that the young men had often made inquiries for her, and that she could never discover any trace of the girl since that day."

But who can fathom the depths of a Jesuit? Who can comprehend all his artifices, malignity, and wiles? How can a Roman withstand the usurped supremacy of his priest?—A marked difference was manifest in Diganu's character; he had lost his thoughtless hilarity, and was distinguished for his gravity, attention to business, and indifference to his former associates. This change was imputed by the ordinary citizens to his love of money; but the crafty priests suspected

some other motive, and instantly resolved to peneti the secret. Knowing that the seasons of Canad festive amusement and of social merriment are periods when men, and especially youth, are most guarded; they hoped, during the Christmas carns to ensuare him; but Diganu was also on the wat Louise had been able to communicate to him a v small portion only of evangelical wisdom-vet it induced him primarily to doubt, then to disbelieve, finally to reject all the vicious catalogue of papal ditions; although he continued to exhibit an exte respect for the ceremonial mummery of the m The priests speedily marked him as a person ": pected of heretical pravity," and combined to enhim. As a tool for their conspiracy, they emplo the mercenary surgeon; and a strict inspection constantly maintained upon all Diganu's moveme

On New Year's day, the two friends resolved ride to Lorette, and there to retrace the events of former festival. While absent on their excursion. surgeon called, under the pretext of presenting customary salutation, and saw Louise, without rec nising her in the specious disguise, or rather ingruous dress which she always wore to elude possibility of being identified. But the fact, that if was a servant girl living with Diganu and Chre impelled additional inquiry, and it was determined the priests to pursue the search. Not long after. chaplain of the Hospital Nunnery induced the wc with whom Louise had boarded after her rent from Lorette to Quebec, to enter Diganu's apartm during his absence; but so completely altered Louise by her uncouth and lowly dress, and assumed ignorance and rusticity, that the nurse k her not; and in very peremptory terms report

her priest, " there is not the smallest resemble any respect between the sweet young lady w. in my house, and the ugly paysanne whom there." Louise instantly perceived that the was merely to ascertain the reality of her resi with her friends; and thus was induced to co without further hesitancy, to the nuptial union posed by Diganu. The Lent had partly elapsed, the day of the marriage ceremony was fixed for earliest period allowed by the Romish canons. that era there was no Protestant minister in O bec. About this time, a strange priest entered t house, and his remarkable appearance not only tracted Digarra's attention, but impressed him wi deep fearfulness. He detailed, with all minute exac ness, the disappearance of a young novice from th care of the Nuns at Point aux Trembles; stated, tha she had been traced to the Indian village of Lorette; hat it was supposed, she had there been robbed and therwise ill treated; that she had subsequently been een in Quebec; and that the surgeon, who had been ent for, to visit her, had affirmed, that Diganu and other young man named Chretien, who dwell togeer, had been guilty of enticing her away from the stection of the Religiouses; and that, having inted upon her the most atrocious injuries, they had arded her, and left her to perish, or had secretly dered their victim. While, with all menacing rnation, he was vehemently unfolding this dread and intermingling the utmost Jesuitical finesse unare Diganu, Chretien entered. They both d the application of the narrative, in whole and By prior concert, the surgeon also appeared; offrmed that part of the statement, in reference being desired by Chretien to visit a young female who was discovered at Lorette wounded, an a very distressful cond tion. The surgeon also adde "the only way by which she can be identified the squaws informed me, is by a small cross in diately at the top of her forehead." At the mer of this particular mark, the Pretre fixed upon Dig one of those withering portentous looks which a Je or a Dominican only can infuse into the human c tenance. The attempt was vain; for it excited alarm; and from conscious innocence, the two frie betrayed not the least emotion. "Ah!" said Priest, "I perceive that you are hardened in ' iniquity, and hope to escape the censures of church, and the arm of justice; but to let you k that I am acquainted with all your secrets," and uttered a tremendous oath, "remember the cros thy own head; thou disguised heretic!"—He as and without another word, accompanied by the geon, instantly departed.

There was a cold-blooded, malignant apathy in voice and countenance of the priest, the chilling eff of which, all their efforts to resume fortitude could repel. The painful sensations which they reali were forcibly aggravated by Louise, who entered after the disappearance of the priest, and whose tures wofully displayed all the anguish which I rated her soul. "I am lost—I am lost," at less he said, in a fearful tone, "it is all ended—notless."

can save me."

Every attempt to sooth her was vain; and the thing which in any measure appeared to assure was the reiterated promise by Chretien, that deat irresistible lawless violence alone should separate from Diganu. She requested again to examine cross to which the priest adverted, and having be

it for a moment, she recoiled with terror—"Rely upon it, Diganu," she uttered, apparently almost suffocated, "we shall never be united." Chretien again attempted to appease her heart-rending distress and his friend's agony, with this consolation,—"Fear not," said he, "force only shall derange the plans to which you have consented." Diganu also avowed his unalterable resolution to sacrifice every thing in her defence, provided Louise would confide to him the cause of her sorrows and anxieties. As it had been arranged that they should be married at Lorette, she promised, on the last night prior to their union, should it occur, to divulge to him and to Chretien her previous history.

When Chretien went to Lorette to acquaint the priest of the Indian village of his desired attendance to perform the ceremony, and when Diganu's name was mentioned as the bridegroom; a ghastly expressive leer filled the face of the priest, which to the youth portended no good to his friends. Upon his return to Quebec, he therefore strongly remonstrated against the place, the time, and the priest; and dissuaded them from waiting until that day, and much more from proceeding to Lorette, for the solemnization of their nuptials. Louise, however, determined those points, by remarking-"If we are to be united, the time, place, or priest makes no difference. is the intimate connexion and secret understanding among them all, that if any deed of darkness, which I have too much reason to dread, is to be performed, I should prefer Lorette to any other spot for the execution of their wicked purposes. To escape out of the province is impossible. It is therefore of no importance; for if Divine Providence interposes on my behalf, it will be every where; and if I am to be sacrificed, the Lord's will be done."

Her alarm and resignation, the conjunction of which neither Diganu nor Chretien could accurately comprehend, aggravated their disquietude and anxiety, which were not alleviated by their perceiving that a strange priest, with his unknown companion, seemed to be constantly watching all their motions. Those spies frequently passed the house, stopped when near it, and appeared to be prying keenly as if to discover all their concerns and visiters; and they were also noticed not to cease their scrutiny even after the day had ended.

On the third day prior to the intended marriage. while pursuing their business, Diganu and Chretien fancied that they had seen in the street, one of the Indian women who had nursed Louise during her sickness at Lorette; and were strangely agitated at their dinner, when they were informed by Louise, that the squaw had forced herself unceremoniously into the house; and, notwithstanding every attempt to conceal herself, and to elude recognition, that the Indian woman had gone away, resolutely maintaining that she was the very same person who had been found at Lorette, and that she knew her in her disguise. Fatuity itself could not possibly suppose, from the peculiar season of her rude visit to an unknown dwelling. that this rencontre was either fortuitous or unintentional Diganu and Chretien both urged Louise to change the place where the ceremony should be performed. She remained inflexible on that point; assuring them, as she said, "the result will not be altered by any scheme which we can devise or effect; and I am convinced, when you shall have heard my tale, your opinions and mine will perfectly agree."

The parties met at the close of the last day; for Louise had expressly stipulated that Chretien should



be present; and, to their profound astonishment, she was arrayed in the same dress in which they had first beheld her. Diganu and his friend were deeply affected. The former felt entirely enervated with the weight of his recollections, his fears, and his expectations. "You will excuse my clothing," said the timid sobbing girl, "it will be my bridal array; and it was the most suitable for me to appear in, while unfolding the causes of our first meeting, with all its pleasing

and painful consequences.".

Diganu seated himself by her side. As he took her hand, she leaned her head on his shoulder, "you must not look at me," she remarked, "while I tell you my short but sorrowful history. Our relative situation requires this sacrifice of my feelings in honour and duty to you; and the care, tenderness, delicacy, and affection which you both have ever manifested towards me encourages this confidence in you. If we are forcibly separated," and a sigh, which escaped from each, expressed their mutual anxiety, "my tale will teach you to lament your lost companion; and if we should be united, it will prove that you may ever confide in the sincerity and faithful attachment of your Louise."

During the pause which ensued, while Louise was endeavouring to summon fortitude for the detail which her friends were so anxiously expecting, a knock was heard at the door. Chretien answered the call; and returned with a letter for Diganu. Upon examining the superscription, it developed a female's chirography. Louise had no sooner glanced at the envelop, than she was seized with an involuntary convulsive shuddering. When the fit had partially subsided, she faintly articulated, "I know that writing and seal. I have seen it once before. It is the harbinger of my

misery." After a long pause, with the profound lence of her two friends, she added, "but I bless G that if he permits my tormentors to make me wretch he has given me grace to resist all their arts to ren me criminal." Diganu having read the letter, 1 sented it to Chretien for his perusal. During i interval, the former impatiently traversed the roabsorbed in thought; and when his friend resto him the ominous scroll, he motioned his hand t Louise might inspect its mysterious contents. were too overpowered to spenk. Louise exami the sheet with varying features; and when her I powerful excitement had passed away, she was agitated than could have been supposed. Her feeli speedily assumed the character of a settled purpose submit, with all possible fortitude, to the calan which, in her judgment, was clearly inevitable. length, she thus interrupted the silence. " My set bilities always told me, Diganu, that you were indu ing chimerical hopes respecting our union; and he ever unaccountable the fact, my affection for you is a totally different quality from that which, nature of tates to me, I should have felt for Chretien, had cumstances and our mutual inclinations induced l to have made me a proffer of his hand and heart. I it is now too late to reverse the past; and not l impossible to change the manifest certainties of future."

Before Louise commenced her narrative, Chret proposed to discuss the contents of the letter, and decide upon its intimations.

DIGANU.

You are surrounded with dangers. It has bee certained that you have living with you a young man called Louise; and that you are to be man

after Easter. She never can be your wife. Poor wretches! You are in a labyrinth, and cannot be The only mode of escape would be by fleeing from the province; but that now is impossible. You are watched by day and by night; and any attempt to elope would ensure your own death, with that of Louise and your friend Chretien. Not only would you all three be murdered, but no vestige of you would be found, and no inquiry would be made after you. It is impossible to avoid it. You and Louise shall be separated. If you do not present yourselves for the marriage ceremony as proposed, Louise will be taken from your house on that evening by force. and the consequences of attempting to protect her, will behorrible. But remember, if you proceed to Lorette to be united, she will be taken from you at the altar. Do not offend the priests. Believe what they tell you. Do just as they say, and all will yet be well."

"Stop! Chretien," said Louise hastily, "let me think for a moment." After a pause, she thus continued, "those are the very words which were in the letter that I received in the same hand writing. There must be some world ful mystery in this matter."

Chretien proceeded to read, "It is of no use to resist. You will thereby only injure yourself, increase sorrow for Louise, and involve your friend in distress. Louise has offended the Church. She is strongly suspected to be a heretic. Some time ago, she was excommunicated. She will have to undergo very deep penance, before she will be restored to the bosom of our holy mother."

Louise could not restrain her Christian indignation.

"All the plagues pronounced in the eighteenth chapter of the Revelation be upon your holy mother!"

she proclaimed with great energy, "thanks be unto



God, I despise your excommunications; and as for your deceitful penance, I would rather brave the martyr's fire than join in your abominations and idolatry."—"Not so fast," interposed Chretien, "how can you, an inexperienced solitary girl set up your judgment against the infallibility of the Roman Church and his holiness the pope?"—"Nonsense!" retorted Louise, "they are infallible in nothing but impiety and wickedness. Pardon my interruption; this is no time for religious discussion; but I could not repress the sudden excitement of my contemptuous feelings, for such a base effort to outrage my Christian principles, and disgrace my personal character."

Chretien pursued his reading.— You also are beginning to be suspected of heresy, because you have encouraged her. She has great sins to atone for in disobeying the priests. She has lost the benefit of the cross on her forehead by departing from the church. Take care; for by receiving her opinions, you will blot out the cross on your own head, and thus rush into misery. You know that if we do not do as the priests order us, we shall not have their pardon and unction when we die, nor shall are obtain the comfort of their masses in another world. Be upon your guard. Give up Louise at once, peaceably. Take care of yourself. Keep away from heretics. Hearken to the priests; and then you will be happy.

This reference to the crosses imprinted upon Louise and Diganu, rendered the information conveyed by their anonymous correspondent more alarming—because it assuredly implied an acquaintance with Louise and Diganu and their prior life, of the very early parts of which they themselves were altogether ignorant. The only particular which either Diganu or Louise

had ever explained to each other, was in reference to the expression of Louise, when the proposal of marriage was so abruptly but formally made, and when she described herself as a "wretched orphan." On a subsequent occasion, Diganu remarked, "this can be no objection. I am an orphan too; and never knew what the intercourse or feelings of friendship and affection were, except with you and Chretien."

When he had concluded the letter. Chretien remarked, "We cannot live long in this state of alarm and uncertainty; but the alternatives seem so dreadful, that of the three, I am inclined to adopt the plan of self-defence: to delay your marriage for a short period, to provide a safeguard, and to keep as much in the house as possible." Diganu observed, "This plan is impracticable. Duty often calls me from home; you are generally away during the hours of business; in whom could we confide?" "Nobody," answered Chretien, "but what do you think of an application to the Governor?" "The Governor?" exclaimed Louise, "he would not dare to do any thing in reference to the matter, except as the bishop and the priests direct. Besides the continual alarms and fears would be more afflictive than the reality. One is sudden calamity; the other would be never-ending bitterness, with additional danger in the end, for no advantage." Chretien however was dissatisfied, and again inquired, "Is there not one person to be trusted?" "I believe not," replied Diganu, "who bears a higher character for honour than the Doctor? and yet circumstances convince me that he has been the mainspring of this treacherous plot against us. Besides, could I even trust in your fidelity, Chretien, if the pretre ordered you to betray us?"

The question was apropos. His unreserved sub-

jection to a Jesuit; the endeared claims of from childhood; and the sacred obligations and duty, all were here at once arrayed to direct collision. Louise half smiled in he she contemplated the internal conflict whic Chretien. With great embarrassment, af pause, he replied, "You know, Diganu, I disobey the priest without risking the salva soul."—" Very well!" rejoined Diganu, bound together by worldly interests, by I dential familiarity, by domestic residenc almost brotherly ties-and yet if that pretr here before, came and demanded Louise absence, you would give her into his power now entered with some ruffians to seize he instead of resisting him and defending me, unite with him at his command to rob greatest earthly comfort." "No. no. inc swered his astonished friend, startled at t of treachery and priestly despotism, "I co tray and desert you!"-" Ah, my friend!" Louise, very tenderly, "you know not your! as I respect your principles and spirit; I k frailty in this point. You would not cons self in that case as perfidious or cruel. a mere fulfilment of a duty consecrated by cied religion in its most authoritative clain not trust you. It would certainly destro and only endanger yourself." Chretien a be vexed at her suspicions and want of "Be not displeased," she subjoined, kind him her hand, "I judge from myself. since, I should as readily have obeyed a pr mand in every thing, as I should now obs fuse to comply with it."-" Louise is corre ed Diganu, "twelve months ago, I am certain that there is no action, however wicked, which could have been committed without the certainty of an ignominious punishment by law, that I should not have performed, if the pretre had enjoined it. I should have risked any thing to fulfil his orders, confident that he was able to save me from all trouble."

In this declaration, Chretien acquiesced; and Louise therefore speedily convinced them, that it was preferable for one to suffer than all; that her condition at the worst could not be more afflictive and perilous, than when they first saw her; that it would only aggravate her sorrows to know that her beloved friends were also exposed to the priest's ruthless spite; that it was far more safe to terminate their perplexities without delay; that if their fears were unauthorized, their future comfort would only be increased after their disquietudes had vanished; and that, therefore, to Lorette they would proceed in the morning as already arranged.

The interruption occasioned by the letter, and the subsequent conversation had partially strengthened Louise for her promised engagement. From the acquiescence of her friends in her decision, she had felt encouraged; and silently casting all her cares upon God who careth for those who trust in him, and mentally invoking his grace and protection; she once more composed herself by the side of Diganu to narrate her former experience.

43

NARRATIVE BY LOUISE.

At last, while bitter tears I shed,
To heaven I raised my prayer,
And found, when earthly joys are fled,
There still is comfort there.

I am totally ignorant, Louise stated, of rents, my birth-place, and my age. I was ne dressed except as Louise; and never perm assume any name but Louise M. My earlies lection is connected with Point aux Trembles. member a farmer's wife with whom I lived: a a nun, who often came to the house, and enga childish attachment, by giving me trinkets and I was early taught to read, write, as meats. by this nun; and continued there, after my f pressions, about four years, when I was sent Ursuline Nunnery at Quebec, and was duly in: in every art which is there used. My old frie nun, I saw very frequently; but as I grew appeared to feel little or no interest in me. tolerable proficiency, and was declared rather womanish for my age, which was never commu to me. I consider myself however to be about years old.

It is now nearly five years ago, that I was reback to Point aux Trembles, and was emplosive years in a variety of offices about that essent of the Religieuses. During this period means in constant training by the nuns and the The whole course of the ceremonies, and all throutine of the forms of the Missal, I attende the most scrupulous regularity, and the least deviation would have made me wretched.

authority of the holy church, and to the lofty character and godlike power of the priests to command, pardon, save, and curse the people here and forever, I bowed down with the most implicit belief, and with the completest submission; and with a full persuasion that in complying with the pretre's wishes, I was fulfilling the law of God. Hints were often given me that I must become a nun; and the superior virtue and wonderful sanctity of that mode of life were constantly set before me in the most enchanting colours. The third year of my residence had nearly elapsed; and it was proposed, that the next year should be devoted by me to those pursuits which would enable me to enter upon my noviciate, and speedily to attain the honours, as they impiously term it, of the "angelic" life. It was at this crisis, that the change in my little affairs occurred which has been so externally afflictive, and so consolatory in heart.

At a short distance from the convent, resided an old decrepid woman who had migrated from Guernsey. she was little known, and her age and infirmities and isolated condition excused her from much intercourse with the neighbouring people. I was often sent to visit her, to inquire into her condition, and to carry her trifling articles of clothing and food. She gradually declined; and it was clearly perceptible, that her decease was not very distant. On one occasion when we were alone, "My dear!" said Marguerite, "I hear bad news concerning you." "What do you mean!" was my reply. "I am told," she continued, "that you are going into the nunnery, after a little while; and I am sorry for it." "Why?" I asked, "they say that a nun passes the most holy, peaceful and heavenly life possible."-" Ah! my dear," she uttered with much feeling, "you are entirely mistaken.

It is the most miserable and the most guilty life in the world."-" How can that be?" I inquired, "What do you know of convents?"—"I was born in France," she replied, "I have seen much of the world; and if you will not tell my history to any person until after I am buried, you shall hear something which Marguerite has seen." The promise was made. "I was formerly and for many years," the old woman informed me, "a menial servant about a convent in France, and the evils which were practised within its walls exceed all belief. At last, I began to consider whether it were possible for a religion to be true and from God, which allowed such wicked doings. Ah!" said the emaciated Christian, with all the energy which she was capable to exert. "Ah! those Jesuit priests; if there is a devil upon earth, they are he. I contrived to leave Normandy, and cross over to Guernsey; and there I resided, until I came to this country. I have been among the same people in Canada. They are all alike, not quite so bad here, because they are more scattered, among fewer people, easier noticed, and a little afraid of the protestant government."

My prejudices, remarked Louise, as you may well suppose, were all excited; and in my heart, I wished the old widow every possible curse. She saw my opinions in my wrathful countenance, and allayed my anger by her remarks, "You dislike to hear these things now," said Marguerite, "so did I once. I had been taught by my mother, that the priest was in God's place; that the pope had the command of heaven, earth, and hell; and that the abbes, the cures, and the pretres must be feared and obeyed in every thing, or we should be miserable in this world and in the next. Thus I grew up to maturity, as docile and as submissive to the priest as my neighbours; and

like them, not less self-willed and disobedient towards When a young woman, I was in the service on gentleman who never went to mass or confession. He was a rich man; and the priest allowed him a constant dispensation for disobeying all the laws of the church for a good sum of money, which was paid every year. I have often heard him tell among his friends when they visited him, in what way the priests maintained their power and hoodwinked the people. It is almost all done at confession, and through the Children are taught from their infancy, that all persons out of the church will be accursed. boys are retained in bondage, by ignorance, or fear, or interest, or their connexions, or indifference, or corruption and participation in crime; for as they can buy absolution for all sins, they can practise every vice, and by a little money, or by serving the priests, they can blot out all the account against them. even all these schemes would not complete the design, without the aid of the women. They are therefore trained with all care into passive obedience and nonresistance to the priest. They are made to believe that every thing is true which he says, and that every thing is proper which he desires. This dreadfully wicked doctrine is sanctioned by the assurance, that he can pardon every sin; and that without his good will, no person will go to heaven. Under this influence, the women are all entangled. The priest, by confession, discovers all their inclinations and thoughts. He then holds the rod over them to force them to his own ungodly purposes. Ah! my dear, take care. Watch around you. Look at every thing. Do not be afraid to examine for yourself. Above all things, never become a nun. In my country, the pretres tell wonderful stories about the convents; and unless I

4

am mistakén, many a dismal, wicked, and bl history would be found out in Canada, if al priests were not in a league to help each other keep their mutual secrets. They first make the men sinners, and then so frighten them, that dare not expose their scandalous practices. Of modest young woman used to come here, who into a nunnery by the order of two priests, afte had a child by each of them. What is become them, I never could hear; but the last time I her, she was one of the worst and most impure creatures. I ever heard talk."

At this part of Marguerite's narrative, said Lo my attention was deeply arrested; for I fancied I could perceive a resemblance in this trait, bet the nun who so many years before had been so to me, and her demeanour at our last interview. feeble Christian woman continued. "I left the Ro church in Guernsey. As I have always been a and nobody cared much about me, I have cont to live here without being discovered and persec My dear, how old are you?" To this questi could only answer, I have never heard, I cannot "Then it is as I have long suspected," added guerite. "You are just now at the right age hold the very fittest sentiments to be the subject priest's stratagem. Hearken to a dying woman, can have no interest in deceiving you; I may have strength or another opportunity to give you advice. When a priest offers to violate your mod whether by force, or by enticement, or by his tended priestly authority, or by Jesuitical finesse tempting to persuade you that vice is virtue, palliate sin under the pretext of his power to ab you, and his ability to render you as pure as if

had never known defilement, listen not to him even for a moment. Bear all privations, and submit to every torture, rather than voluntarily yield to his seductive wiles or his menacing intimidations."

"I was so shocked at these insinuations," Louise remarked, "that I could scarcely believe my ears, or admit that the old widow had not wandered out of her senses into a delirium. When I had recovered from my surprise and confusion, I asked her tremulously, "is it possible such things can be true?" "As true," Marguerite replied, "as that I am upon the very verge of eternity; and from very indistinct recollections of past things, which you have brought afresh to my mind, if you are not the daughter of a priest and a nun, then I am much deceived." "This operated upon me," said Louise. "like a charm; and I endeavoured to discover the secrets connected with my infancy; but my effort was vain. The old woman either knew nothing certain upon the subject, or she thought it preferable, from suspicion only, not to expose me to eopardy and trouble.

Having repeated her advice and warning to me in a most impressive manner, and again exacted my solemn promise to retain her secret, "I would give you, my dear," subjoined Marguerite, "my Bible; put now it will do you no good. You could not read and keep it, It has long been my only comfort, as it irst also taught me the way of piety and peace. I shall leave it to the orphan child whom I have adopted, with all my other trifles. If the Cure steals and burns he blessed book, his shall be the sin. I thank God, hat I was enabled to place the boy in comfort in Quece, where the priests will never have any power over im. When you have experienced, as I foresee you will, the fulfilment of my worst suspicions, and when

you think of your present religion as I now d can, and her heart-melting tones, with her a pathetic and tender looks, will never be for procure a New Testament. O read it! O wisdom from God to understand it! and you as I have long ago done. You will burn the the images, the rosary, and the missal, with other deceitful relics of idolatry; and then presorrow and persecution. But stand fast i purity, grasping my hand with all her streng God will deliver you!"

"I listened to Marguerite," said Louise, " wi interest. Her emaciated appearance, and the toned pathos and solemnity with which she t veiled her true character, the causes of the wrought in her principles and conduct, the 1 application of subjects to myself of which I n fore had formed a distinct idea; the appalling pice on which she represented me as standing to plunge into the abyss of irrecoverable deg and crime; the new light in which all tha deemed sacred was presented to me, as arraye most depraved and most loathsome deformit her prophetic cautions and intimations proc complicated thoughtfulness and tremour, which never before realized. As some other visproached, she took my hand again: once n ceived my double promise to retain her sec watch for my own security; and there our inte ended.

During the remaining days of her mortal en no opportunity occurred to exchange more it speaking features and our united hands could of nicate, but it appeared to console her. The lishe uttered was in very cautious language; t

true religious opinions might not expose her to vexation while living, and her mortal remains to insult after her spirit had winged its flight to paradise. thought, even then, that her expressions differed from our common phrases; but, blind as I was, like all the people there, I did not comprehend her true meaning; now I think I understand what she intended. she spoke of repentance towards God. I supposed she had done all needful penance. She talked of faith in the Lord Jesus Christ, as the rock of her hopes; and we naturally but very stupidly applied it to the pope, and Peter, and the Virgin Mary. When she mentioned the comfort that she felt in knowing that her "transgressions were forgiven, and that her sin was covered," we of course interpreted it of the pretre's plenary absolution. She told us of "seeing Jesus;" and we fancied that she was looking at the crucifix !--Ah! my friends; how blind we are, who are thus brought up under Roman priests! well may we always pray: "O Lord, turn us from darkness to light; open our eyes that we may behold wondrous things out of thy law!" Providentially for Marguerite, the cure was absent during the last days of her existence; and only returned in time to administer his extreme unction; when the dying believer was totally unconscious of all things external. About the end of his soul-deceiving ceremony, she breathed no more.

After her interment, her bible was found: and well do I recollect the fury which it produced. The cure raged like a madman; and his silly followers all vented their noisy execrations. Marguerite's hypocrisy and heresy, with the lamentations of her neighbours for their kindness and attentions to the helpless and dying heretic, were permanent themes of discussion,

until time slone allayed the storm. I was frequently questioned about her bible by the priest and nuns: but I pleaded perfect ignorance of the matter, and denied that I had ever seen it. which was true. It was finally concluded, that what a Jesuit, with all his eagle-eyed and sleepless perspicacity, and nuns, with all their exquisite cunning craftiness, could not discover, would not be discerned by an unsuspecting girl, who had never heard of the holy bible or the New Female curiosity powerfully impelled me; and I began to feel a restless uneasiness. from the novel subjects which Marguerite had presented to my contemplation. My time was partly appropriated to visits among the different nuns in Quebec: that I might become fully initiated in all the routine which would devolve upon me, when I was placed The actions which I witnessed upon my noviciate. certainly would have attracted little or no observation, had my mind not been directed to watchfulness, and had not a clue been given to me to interpret them; but those scenes gradually corroborated the views of a convent's interior, which the widow had presented to me in her repulsive picture of the turpitude of nunneries. And being considered as completely within their power, I soon was admitted to the more hidden proceedings of these secret recesses of human life.

As my intercourse became more familiar, and the reserve of novel acquaintance gradually disappeared, my convictions of the truth of Marguerite's statement became not only more definite, but stronger and more abiding. The stately prudishness exhibited before strangers was strikingly contrasted with the unseemly and indecorous levity in their unobserved and private pursuits; and the sly, leering, licentious Jesuit, when

ing with a nun alone, or with the two consoisters who occupied the same apartment, was different individual from the gloomy and mofeatured pretre in the streets, and at the altar. netamorphosis, which, in many instances, I have thought impossible, first excited my sus-

Watchfulness, as the dying woman had preed me, soon produced incredulity. ed exterior of the pretres, I perceived naught pocritical assumptions. This naturally led to respecting the boasted superexcellence, not the actors, but of their system of priestcraft. believed all their doctrines as far as I knew .nd tacitly admitted all their claims. reousness of their ceremonial, and the conseatoxication of the senses, I generally forgot all tradictory realities, which I saw enacted beie curtain, when the mask was discarded. months revolved in this manner; the greater of which I can only describe under the similia person in a revery, faintly conscious of the exterior scenes, but chiefly absorbed in his ntal abstractions.

I was increasingly impressed with the accuMarguerite's views; yet I could not have
en one single fact distinctly to justify my in. The circumstances which attracted my
rere doubtless enacted before me as a decoy.
ere disguised under such endearing names,
extenuated, and pruned of their offensive luxthat often I condemned my harsh suspicions,
lowed from innate feelings of propriety, and
itaneous dictates of natural conscience. I was
itially extricated from this vaci lation of mind
e from Quebec into the countrly. The nums

directed me to reside for a short period, under the pi tence of purer air, near Jacques Cartier. A femi companion attended me, whom in vain I attempted identify. After some ordinary chit-chat, the stran nun, for I am now convinced that she was one them, although so disguised as to be unknown, as me some questions respecting my ideas of a convitual life, my age, my predilections, and my views the future. I replied as cautiously and indecisiv as I possibly could. The siren pretended to exprher delight at my good sense, bashfulness, and p dence; and kissed me in approbation of my opinio

Again she artfully introduced the subject of nunnery; and, by way of argument, as she said, would state the objections usually advanced by heretics to a convent, and a refutation of them. W she recapitulated all my own ideas upon the subj I was surprised; but her answers were extrem weak and frivolous. She, however, triumphed in ingenuity of her replies, and the greatness of her periority to the opponents of a monastic life; having doubtless presumed that her preliminary ob was effected, she asked me, "how old are v Louise?"-" I know not," was my reply, "nor any person tell me, that I ever yet saw."—" Let look at you," she rejoined, and turning back my l as if she would view my physiognomy, "O ho! w have we here!" and she kissed the cross on my f head, "this is a beautiful mark, and proves you to a true daughter of our holy mother, the church. "I know not," was my answer, " who imprinted ! cross, nor the object for which it was placed there. "A token of love, child, no doubt," was her rejoins casting upon me a most expressive, but disgus' look, which made me blush, for I was filled

shame, "and you may be proud to wear it. But what makes you blush so? were you ever in love?" I returned a negative to this question; with which she expressed her satisfaction, cautioning me against the admission of any unholy predilection for wicked men, as inconsistent with the vows of the sisterhood. She then began a long eulogy upon the happiness of residing in a convent; where persons might enjoy every pleasure of life without restraint, unreproached, and exempt from the fear of discovery.

医医口口 医阿里氏 医医阿里氏病

She managed this most difficult part of her undertaking with great address. Her eyes were fixed upon me with very intense scrutiny. She analyzed my feelings with the utmost accuracy, from the involuntary movements of my countenance. She advanced, retreated, moved around, was softened or emboldened. just as she perceived most effectual. Her serpentine wiles and cautious approaches finally convinced me, that this was only the prelude to the serious drama in which I was doomed soon to be a chief character, and my promise to the dying Marguerite recurred in all its sanctity and efficacy. The consequent composure depicted on my countenance completely deceived that female seducer; for she mistook the calmness of shielded purity, for the tame yielding of corrupted virtue. Enough was unfolded during that ride to convince me, that, without the impediments to which the old French woman alluded, and even with them, monasteries are the earthly vestibule to the fearful abodes of guilt and eternal despair. From that time, my resolution was fixed, that I would never commence the proposed noviciate. Three days did the artful creature remain with me at a house, the inmates of which were more repulsive than my heated imagination had depicted, from the dislike which I had imbibed, notwithstanding her flattering delineations. There I first saw what had never before existed in my fancy. Then I truly felt the reality of Margue rite's aversion to a pretended religion, of which such human monsters were the accredited disciples and teachers.

After a short period, a pretre entered the scene and unless my anticipations are perfectly fallacious, w shall see him to-morrow at Lorette; the same wretch who on the other day denounced you. I could no see his person; but the tones of his voice are to strongly engraven upon my memory ever to be erased At the house whither I was sent, were two female adepts in every species of vice. All their artifice were directed to undermine my innate resistance their assaults upon my principles. Their shamele examples were added to their other efforts. Whe they were alone with me and the priest, every attem was made to induce me to join in their disgustiv familiarities with him. Invariably did I refuse, at although it was impossible to hinder or to escape fro the pretre's impudent blandishments, yet the solen purposes of my soul became continually more ster The arguments which the priest and his associat used to extirpate my delicacy, only served to refi: and strengthen it; and I easily adopted Marguerite conclusion, that a religion which permitted and jus fied such flagrant violations of all that is pure a conscientious; which can suborn agents to seduce i nocence, and insnare the weak; which sanctifies vi degrades virtue, and confounds all moral distinction was incurably corrupt. Not that I had any right infer from the conduct of a few, that the whole bo were transgressors; but as I became gradually me initiated into their secret mysteries, I perceived the



which was good disappear, and that which was only

evil, to sway the sceptre.

F. X X 7

Haying been thus instructed in my first lesson, at the end of a month, I was sent to Quebec, to learn some additional rules in this hopeful science. What I saw and heard, and what it was intended I should believe, and when called upon practise, must remain a secret. One thing rather astonished, but yet pleased me; neither the superior nor the religieuses ever adverted to the topic of my noviciate. During this period the life of a nun was gilded over in its most beauteous array; and I should most certainly have been inspared, had I not been influenced by Marguerite's dying communication. That enabled me to pierce behind the gaudy attractive scenes; and in the familiarity of that confidence which two of them dared to exhibit, I beheld the corroding worm which devoured all their usefulness and peace. I was admitted to the retired hours and occupations of most of the Some were fastidiously reserved; others acted their part throughout; some privately displayed their genuine tempers; but two only candidly unveiled those living tombs of goodness and virtue, and those dread sepulchral abodes of hypocrisy and pollution. I perceived that a monastic life is a complete masquerade, in which all the characters are either devotees of vice, or skeletons of misery; but all without dignity, or goodness, or comfort; where all the glories of which they boast are entirely unknown.

At the commencement of the last month of my probationary year, about twenty days before I first saw you, I was again remanded to the country. Who was my companion on that occasion I know not. If she was the same woman as on the former journey, then there is no exterior appearance which she could

not conceal or counterfeit. We started from Queber to my utter surprise and dread, in the afternoon, in large covered carriole. Which way we travelled where we stopped, or at what hour of the night w arrived, I can form no idea. Some time after dark. pretre entered the carriole as if travelling the same road; and the conversation soon assumed a most re pulsive character. I presently complained of fatigut and composed myself as if for sleep, anxious to unri vel their plot. Nothing occurred to attract my notice until after the female had examined me, and asce tained, as she concluded, that I was asleep. Curiosit alone kept me quiet, while I heard them explain th whole mystery; for the closing scene was now to b enacted.

This was the identical pretre with whom I ha been so disgusted at Jacques Cartier; and we wer then going to his house. I was to be introduced ur der some fictitious character, if I could not altogethe be concealed; and of course, was to be the slave of h will, until the time appointed for the commencemen of my noviciate; when I was to be transferred, lik others who had passed through the same guilty patl to the convent; and as it would be useless afterwar to complain, the life of a nun would be preferred b me, as by their former victims, to their malevolence and persecution. The most shocking part of the infamous arrangement was this; in case of necessity the pretre's atrocious purpose was to be accomplishe by violence. The priest left us before we stoppe for the night's rest. On the next evening, after a cor siderable ride, my female companion and myself er tered a church, and, upon a signal being given to he we proceeded to the sacristy, which was immediatel fastened from without; and, by a concealed avenue

we passed into the Jesuit's habitation. When I saw him, remembering their conversation of the night before, and reflecting upon Marguerite, and her strange prediction, my heart sunk within me, and I was ready to surrender all hope. But when I was in the room where they ordered me to disrobe, I endeavoured to pray unto God, through Jesus Christ, in words of my own. It was the first time I had ever-done so; and I was supported. Marguerite's last words rushed into my mind, "stand fast in your purity, and God will deliver you," and I resolved, through Divine assistance, to abide every trial, rather than thus to be sacrificed by those panders of iniquity. The odious hag remained about four days. All that ingenuity could devise was attempted, to induce my compliance with the pretre's desire. When coaxing failed, every menace which revenge, authority, and disappointment could denounce, was not less ineffectually applied. She finally left me completely in the power of a monster, of whose nefarious designs, unawares to them, I had become fully apprized. Continually did he torment me with his wicked proposals and forced caresses. He adduced all the varied deceptions which Marguerite had detailed. He boasted of the authority of his church, the blessedness of his absolution, the comfort of enjoying a priest's favour, and the satisfaction of a nun's life, with its glorious reward. His blasphemy repelled me as much as his obscenity. My reply was short, but peremptory, "I will never consent to your base design."

74 10 10

4

On the eighth day after the woman who conducted me had left us, a letter was delivered to me, written by the same person who has addressed you this evening. It strongly urged my prompt compliance with the priest's wishes; for he would have his way, and longer resistance would only make it the more ful for me. It was closed in the very same w "Do not offend the priests. Believe what the Do just as they say, and all will yet be v During two or three following days he desisted his importunities, but he still distressed and ins me with his pretended endearments. He was a ing me not only an opportunity to consider the tents of the letter, but also to be assured from the timony of my eyes and ears, according to Ma rite's debasing account, that young women and of our sex, who possess any influence in societ often merely unconscious instruments to execut cure's designs. The females doubtless supposed they and the pretre were concealed from all h observation; yet the grossest acts of dissolut were performed, where I could not but under them, expressly to influence my mind to yield impression, that as these private matters could a suspected, and much less known to the world produced no disgrace, and, therefore, that it was and useles for me, not to conform to what was ously general and established usage.

Four or five days before you found me, the was visited by some of the habitums, to whom he municated, that on the following Sunday, immed after mass, he should go to Quebec on business portance to the church; that he should not until the day before the festival, and that he s leave a woman named Guise, to take care house. From that time until the following Satt I suffered every variety of anguish. His cay was indescribable. By crafty allurements, by i dating threats, by urging the duty of obedience priestly authority, and by reminding me of the



and examples which my situation had compelled me to witness: sometimes he insulted me with his indecent familiarities, and at others, proceeded to the brutal violence of superior force—so that upon one occasion, had I not been endowed with unusual energy to resist his assault, he would have consummated his horrid purpose. I had no rest by day, and was afraid to sleep by night, as the ruffian was always on the watch to take advantage of any moment when I was

unprepared to repel his atrocious attempts.

He had appointed the Saturday evening for his tool to arrive, that he might direct her how to act during his absence. When she appeared, my whole soul abhorred her sensual, witch-like countenance. She was well tutored for the task. I was represented to be a girl out of her mind, who had been sent to him by a family relative, to provide an asylum for me in Quebec, and that was the reason of his journey. He also stated, that I was perfectly inoffensive and peaceable; and only commanded her carefully to watch me. The minion of his wickedness pleaded that she could not stay in the house alone. "I shall be scared out of my wits too," said Guise, "your reverence must let me go away at night. I will take care that the poor girl shall do no harm." This produced a long altercation. but the pretre finally was obliged to consent. He supposed that I was ignorant of this arrangement; and presuming upon his power over me, and the safety of the dungeon in which I was immured, for the only window in the room was effectually barred without, so as to preclude all escape; he perceived no other mode to retain his prisoner, than by complying with Guise's obstinacy. To have confided the secret of my presence even to his sacristan, was fraught with the greatest risk; as many of the seigniors, although

they nominally adhere to the church, are known cretly to despise their ceremonies, and to abhor priest; and through a man's unwillingness to air the infliction of unalterable misery upon a young man, which might be communicated to the seign the sacristan could not be trusted. He contrive despatch the woman away, under some pretext, in evening, and then disclosed all his base design. was going to Quebec, and while there, he should range the plan for my removal to the nunnery speed after the holidays. "I shall return next Tuesds said the pretre, "and remember," uttering a n dreadful execration, with a petrifying look of ma nant sensuality, which even now fills me with hor "even if you die, that night you shall be mine." "Never," I angrily replied, "upon no pretext, throu no artifice, by no force, will I yield myself to y desires." He merely added, "we shall see," and me. The loathed Guise was my companion for night.

In my dreaming drowsiness, as well as when I vally awake, my head was filled with manœuvres a contrivances. My roving imagination pondered up every variety of stratagem, by which I might average to the numery became an additional incentive; a I resolved never again to enter that polluted wo region, unless by force. I frequently was startled the night to rational recollection, from the strong citement of my mind; but I could retrace nothing except an indistinct comfortable feeling, which encuraged a hope of yet eluding the pretre's grasp. Texpectation, however, was quelled, when in the moting I discovered that every article of my clothing he disappeared except my house dress. Consequent

even if it were possible to fly, the coldness of the weather would speedily terminate my sorrows, and I shuddered at the idea of freezing to death. While the priest and his imp were at mass, I made a discovery which became the main spring of my elopement. Guise had arrived the night before in her usual common clothes, having brought her extra Sunday apparel. The same bonnet and cloak which you found with this shawl and the moccasons, were laid aside, no doubt, to be resumed on Monday. As soon as mass was finished, the pretre departed. I heard him direct Guise to take care, when she left the house in the evening, not to go away very carly, to leave no candle, and to be careful that the outside door, and the door leading to the sacristy, and especially the entrance to the stair case, were all safely locked and bolted, so . that my dungeon should be secure. As he went out of the room to his carriole, he cast his gloating eyes upon me, and, to my inexpressible delight, the Jesuit and one of his young dependants soon disappeared.

日本日本 日本の 日本

t

I had hoped to have made use of the woman in some mode to aid my design, but she was not less intractable toward me, than obstinate with the priest. When I spoke to her, she would look at me with disdain, "poor wretch," this was her sole reply. I attempted to soften her by kind and flattering language, but all was ineffectual. She muttered to herself in soliloquy, avowing her unwillingness to stay after dark, her wish to have a man in the house, and a number of other similar complaints. When she paused, I would interpose and declare, "You must not go away. You must not leave me. If any person come to the house I will go out to them, I will not stop here by myself." To comfort and deceive me, as she thought, she would reply, "I will stay with you. I will lock all the doors

carly at night. We will take a long sleep." I perceived her artifice, but it fully answered my purpose. Several persons came to the priest's house in the afternoon. I was thrust into my own apartment, but as Guise suspected that I should be listening, she avowed her intention of staying all night, and also of procuring some woman of the neighbourhood to keep her company. After some of her visiters had retired, I heard her move toward my door. I pretended to · be asleep, as she came into the room. Convinced that I was insensible to their conversation, upon her return to her companions, I heard her promise a man to accompany him to a great dance, which was to be held that evening about three miles distant. He engaged to bring his carriole at eight o'clock, and drive her back by day-light.

When all her associates had left her, Guise began to make her preparations for the frolic. She filled the fire-place with wood, and arranged every little convenience, in case, as she said, I should want any thing in the night. I was delighted to find that the bread was not removed out of the sitting room, and that she seemed to have forgotten her common dress. Sunday afternoon was stormy, and this furnished Guise with an excuse for retiring to rest at an early hour. The bells of the passing carrioles were the signal by which she proposed that we should lay down for the night. She had disposed a pallet for herself in the exterior room; and when I had noticed the exact place of the various articles, I partially disrobed, and apparently resigned myself to sleep. After a short period, supposing me to be unconscious of her plans, she cautiously lighted the candle, and approaching my bed, as she perceived no symptoms of wakefulness. 4 Poor wretch!" said the callous miscreant; for now

I have no doubt that she was privy to the whole conspiracy. She then began to array herself for the frolic. By the reflection of the light, I soon ascertained, that her meaner apparel was still where she first had laid it. and that she was ready to depart. A slight knock at the door intimated the arrival of her partner. She then filled the stove, secured it from danger, surveyed all the doors, once more examined me, and then withdrew, locking me into darkness, silence, and solitude. Surely nothing but Divine goodness and mercy, and the hope that my plan to escape would succeed, supported me at that fearful moment. My heart sunk down like lead within me, when I heard the external door closed, and the carriole driven away; thus leaving me, as it were, intombed alive in that aboveground sepulchre. I hastily arose, commended myself to God's protection in broken, but sincere and earnest prayer, and felt inspired with the resolution to seize the opportunity of escape, and risk all consequences, as I conceived that no possible evil could befall me, worse than the calamity which the Jesuit threatened.

At length, a tiresome appalling dreariness almost benumbed my faculties, and made me hesitate respecting the fulfilment of my intention. Amid the stillness of the night, and the exercises of impatient alarm, it is impossible to calculate the progress of time. Its first sensible lapse that I realized, was in the feeling of chilliness, for the fire had gradually subsided, and it was necessary to increase the heat. This stimulated my nerves, and I began to recover fortitude for the dangerous effort. The window of the sitting room was not secured by a grate, and by it I hoped to escape. The scene without was not only sombre, but terrific. The moon had set for some time, and I there-

fore knew that it must be considerably past midai The wind was sufficiently strong occasionally to c the snow, and every thing declared the impossibi of surviving the night in the open air. After repet surveys, I ascertained, that there would be little d culty to reach the ground, with the help of the coverings securely tied, as the flat was only a few: high. I put on Guise's trappings, and employed 1 self leisurely in forcing open the window shutter, wh had been fastened without, and in securing the me of descent, as I resolved to postpone my actual der ture until I could perceive a fire in one of the rounding habitations, because I knew that Guise we not leave the frolic until nearly day-light. W thus engaged, and anxiously watching, a carriole di up near to the house, and I indistinctly discove three persons approaching the entrance.

A short conversation ensued. They were com ing upon the expediency of purloining the priest's t sure, and as he was away, and discovery impossi it was determined that they would make the atter I knew not how to decide. A moment only was for deliberation. I resolved to trust to their hon and request their aid to effect my escape. were speedily opened, and two young men hurrie They possessed a concealed light, the stairs. upon entering my room, were alarmed at seeing One of them rushed upon me, and threatened me instant death, if I made any noise. I threw back bonnet, and when, instead of Guise, he perceive young woman alone, "Very well!" said he, "he a good prize for us, the pretre contrives to pick good company, who are you?" "I am a strang was my reply, "decoved here for a bad design, was just going to escape out of the window, wh



heard your carriole approach. Only aid my flight from this place: I will not tell your secret." "Good!" he replied, addressing his companion, "we always thought the cure had a good reason for never permitting a visiter to go up stairs. So this is his female department. We will spoil the old coquin's tricks."

They easily discovered and secured the priest's money. He who first saw me then took me by the arm, "Quick!" said he, "we must go." I know not how I descended the stair-case. We entered the carriole, and he drove away to a short distance, where we could be concealed from notice. He added, "we must wait here a little." Our contract was soon made. He promised to drive me as far as he could go with his horse, before the afternoon; and as I knew neither him nor his companions, and so dreaded all discovery, they feared no exposure from me. Suddenly a blaze of light appeared, "They are right," said my guardian, "Guise will be blamed for the whole misfortune."

It is impossible to say what I felt, when I turned aud saw my prison on fire. The young men instantly rejoined us. A short circuit was made that conducted as back into the direct road which led from the house where the dance was held, and immediately they began to vociferate, "Fire! fire!" They ran to the houses to awaken the neighbouring inhabitants. carriole passed the church, and remained stationary at a short distance from the scene. The sacristan soon rang the alarm bell. All the affrighted habitans blamed Guise for the fire, because every door was safe, and an entrance was only made by force. The pretre's furniture which was unburnt was thrown into the road, and the house was completely emptied. Within a few minutes from the ringing of the bell, moving lights were seen in every direction. My companions immediately returned. They had only waited to see the l cutted by the sucristan and his helpers. the screaming crowd from the dance arrived nea soor, we commenced travelling at a rapid rate a from the vile cure's prison. What direction we I know not, nor was it of any consequence. The intimation which I had of our course was from the streak of day appearing nearly in front of us-thu ducing me to suppose that we were travelling to Quebec. The dark ride was enlivened by their versation, and although my sense of justice conder their ill-gotten spoils; yet I could not heartily d prove of a measure, by which I had been so joy rescued from immediate ruin. Their whole talk a specimen of reckless raillery, respecting the ma in which they would confess their sin, and bu pretre's parden with his own money, or, in case of cessity, they declared they would threaten the with an exposure of his concealed female compan

"I will confess to the cure," said Jacques, " afraid some crowns which were paid me in Qu were part of his holy money, and upon conditi his pardoning all my sins, that he shall have them how he will praise my love of the church, and tender conscience." "That will not do," re Pierre, "I will go and pray him to pardon me fo ing at the dance on a Sunday; and then tell him had it not been for me, the whole of his pro would have been burnt. 'Who first went into house?' will be his question. I shall answer, 'th cristan.' 'Where was the strongest part of the will the pretre demand. I shall reply, 'In the per rooms.' Who opened the closet and took or contents?' will be desire to know. 'Ah. monsi will I say, 'I know not. That v nt out bef

could get to the fire.' Then he will shake his head at his loss, praise my diligence, pardon all my sins, and give me his blessing; but if it was worth one sous he would not bestow it without being paid for it." "You are good for nothing at all," affirmed Francois, the driver. "I will go to him, 'Ah, Monsieur, I am sorry for your loss? This will obtain his smile. 'But, sir, they say-' in an angry tone he will cry out, 'What do they say?' 'Pardon me,' I shall reply. He will insist, and I shall oppose, until at last I shall inform him, that Guise arrived at the fire just as it was extinguished, and asked if any person had seen a young woman about the fire; that we all said, no. That she continued to repeat, 'Poor wretch!' so that they say, there was a girl burnt up in the fire. 'Who says so?' will he demand. 'All the people say,' will I reply, 'that they heard Guise lamenting to herself; and that she often says, it was better to jump out of the window into the snow, than to be burnt in a house. 'Take care,' will the pretre reply, 'contradict that story.' Upon which I shall promise him obedience, and he will grant me full indulgence for a year." "What is the pretre's name, and what do they call the place?" I asked .- "Do you not know the pretre's name?" said Francois. "No," was my reply, "I know neither his name, nor what they call the village." "So much the better," answered Francois, "then we are safe."

Of the priest's reported tricks, avarice, and dissoluteness, they detailed all which they knew. Their conversation proved to me, that of good principles they themselves had very little idea; that they considered all religion to be a farce, in which the priest enacted the chief character; and that to rob the cures was only doing in another form the very same thefts which they always practised. Every thing which they

mentioned confirmed my abhorrence both of the and their system. How long we had continued t or what distance we had come, I know not; and they understood my ignorance of the priest's nar of the spot, they would not answer any questi which I could ever know either, so that they elude all suspicion and discovery. Who were r low travellers, or where we were going, was c a mystery. The cloudiness of the morning also rupted any distant view; but sometime after da we stopped at a house to breakfast. There, the interval of preparation, the priest's spoilers d their prev. They obtained a large booty, and me an equal part, which I refused. But when heard that the old coquin, as they termed the had stolen my clothing and that I was pennyles. insisted that I should accept a small sum as a r from themselves, independent of their good an ful prize, as they jocularly termed the priest's d'ors, to keep me from immediate want till I cou a refuge.

During the breakfast, an inquiry was made, shall we direct our course?" It was proposed to ceed by Point aux Trembles to Quebec. Tourse I decidedly objected, and told them, that known there, and should be discovered. They fore determined to take the interior route by Land leave me where I pleased. We again stoppdinner, and before sunset, about a mile from the dian village, we finally separated. When the cawith my deliverers, had fully disappeared, I once felt my forlorn situation. Knowing that every ger is a curiosity to the babitans, and that if the is at home, the smallest novelty is immediate vealed to him; I dreaded exposure, and yet dar

ust myself with persons unknown in a carriole. n had one passed me. To stay in the snow dura December night was certain death. I wandered ig the road, scarcely conscious of my movements I night had completely set in; when upon looking ind me, I perceived by the moon, that I had dired from the road to Quebec toward the mountain. It a numbness creeping over me, which, as soon as egan to reflect, warned me of my danger, and I antly exerted all my energies, and hastened to ree my course. The exercise was salutary, but in I arrived at the village, my dilemma continued I could not directly appeal for a night's ging to the Indians. No means of escape were sent to my view. My fortitude left me. I forgot Almighty refuge. I retraced the past with horror, the future I dreaded. I felt as a worm trodden er foot, and crushed to the earth. In my own apnension, I was a perfectly isolated human being. ould not claim a friend, and all the men and women m I knew, except my deliverers from the priest's se, seemed to be leagued in a conspiracy against personal purity and peace. In this agitated state aind. I wandered to and fro. The light which the ning before had directed me to a God of mercy was perceptible. In the pungency of my bitterness, I forgotten the Almighty arm, which had interposed my deliverance, without permitting me to perpethe scheme that I had once intended, for had no er means been practicable. I had resolved to set to the house and escape in the confusion. In this tchedness, I walked along the main road, and as as I can retrace my impressions, determined that ould be impelled by circumstances as they might . The sound of the waters and the sight of the

foam hewildered my imagination; and I thought, the death or life was of equal moment, as no person earth was interested in me. This is my last exist distinct recollection. I was then standing near church at Lorette. Of all the rest, I am totally conscious, until I became sufficiently restored to he your story, to thank you for your benevolence, ampraise God for my preservation."

Chretien, who had betrayed most emotion, as Lot unfolded her melancholy narrative, first interrup the silence which ensued after she had closed, " thought that such sinfulness existed," he remarked, would forswear the priests and their corrupt relig forever." "What have you ever seen in me," as Louise, with great dignity and pathos, "which she induce you, Chretien, to doubt my painful tak "Nothing at all, dear Louise," he replied, "but wickedness seems so incredible, that one dems strong testimony to overcome our doubts." only proves what I said before," interposed Digs 46 but what evidence will satisfy you, that the pr who has been the termenter of Louise is also now c cerned in this mystery, and that he is the strange t tre who visited us? Will Louise's positive recognit of him, as well as of the same hand writing in the letters, convince you?" "I will believed answe Chretien, "every thing that Louise has said, if priest who visited us the other day appears to-n row at Lorette." "We shall see," remarked Lou and speedily left her friends to prepare for the am pated contingencies of the eventful morning, so t iously desired, and yet so deeply dreaded, by Diga

₽°°.

NUPTIAL CEREMONY.

The hopes, the dreams of former days, Which once did cheer life's gloom, Arise before my fearful gaze,
Like spectres from the tomb.

A small party of their acquaintances had been invited to accompany Diganu, Louise, and Chretien to Lorette, who were not apprized of their intended marriage. In case of any emergency, they were selected as witnesses and defenders. Louise appeared in the same dress, except that Guise's winter apparel, being then unseasonable, was discarded. After they had breakfasted, she retired, to commend herself to God, and his fatherly grace and protection. When their friends began to assemble, Louise requested to see

Diganu and Chretien alone.

"I most sincerely thank you, Chretien," Louise tenderly remarked, "for all your kindness to me. I know that we shall see each other no more after this morning, but be assured, that the remembrance of your friendship will remain as long as memory endures, and will ever be mingled with the hope of meeting you in that world where the wicked cease from troubling." "Your enticipations, my dear Louise, are too sombre," affairered Chretien, "once already have you been partly rescued from misery, and I hope this day will witness your complete deliverance." She offered him her hand in friendly salutation, with a melancholy shade of features, totally different from a bride's ordinary expressive glow, and then addressed her betroth-"All that is in my trunk, Diganu," said Louise, " is rightfully yours, and to you I restore it. But this I present you as my only relic and my most precious

remembrancer," giving him her bible, "I foresee that you will value it for my sake. Believe in it as I do. I trust that you will derive consolation from it as I have done; and as I expect never more to return to this house, it will be the best memento of your Louise."

The feeling was so oppressive, that she sunk into a chair. But having recovered her composure, she knelt down and prayed to the Father of mercies for her friends, and for her own preservation. At the close of her short devotions. Louise felt reassured. and remarked to Chretien, "if we meet any persons to-day whom I know I will inform you." Diganu interposed, "I cannot go to Lorette, my heart is too overpowered with alarm." "No matter," replied Louise, "thus to live and be tantalized is a lingering consumption; it is preferable to ascertain the final result. I love you Diganu, as a sister might, most tenderly, for your kindness, your sympathy, and your virtues; but, inexplicable as is the fact, I never had the slightest connubial attachment or inclination for you." "This is truly astonishing," subjoined Diganu, "there is something so attractive and so repulsive in all your words, actions and character, that I accede to your wishes, gloomy as is the prospect. We will be tortured thus no longer. Either we will live together inseparable, or we will know the mysterious connexion which seems both to unite and to divide us."

Their mutual pungency, which flowed from the evils that the friends foreboded, was partly alleviated during the ride from Quebec to Lorette, by the consolatory picture which Louise drew of her Christian exercises, her resignation and hope in God, her resolutions of steadfastness, and in her meek exultation, that her purblind instructions had been so far effica-

through the divine blessing, in enlightening Dithat she doubted not he would become a sincere er in Jesus, the Son of God, and she charged o study that blessed book, her bible. Diganu, interrupting her, "why did you not refor ; our own comfort?" "What use could I of it?" added Louise, "if I am forcibly sepafrom you, my enemies would destroy it, and perme the more for having found it in my possesout if I return to Quebec with you, dearest," and ast upon him a placid smile, which Diganu ever dwelt upon with indescribable emotions, "then all study it together. But as I do not expect sult, I have provided for the consequences. A portion of its holy contents I have treasured up memory, as an antidote to error, an incentive dieuce, and a fountain of comfort." The eleand spirituality of the topics to which they had ed during the latter part of the journey, were arly appropriate, and beneficial to their agonized It seemed to unite them in a novel tie, and was soothed by the conviction, that Diganu tained some Christian knowledge and stability. he extremity of the village the party halted, and en having informed their associates of the object r excursion, proceeded to ascertain if the priest ady to perform the ceremony. Some of the Inand their squaws, with the children, were loungar the entrance of the church, as customary, if angers arrived or were expected. When Chrequired for the priest, he was directed to the , where he found two priests, besides the cure, whom he recognised as the same who had visit-I threatened Diganu, the other was unknown. trange women were also seated near the altar.

and on the other side, the two Indian females who had nursed Louise during her abode at Lorette. This array portended evil, which was not diminished, when as he approached the cure, who was robed for the ceremony, to inquire if the nuptial party might appear, the priest, whom he had before seen, exchanged a significant and half-smiling, but murky look, with the other pretres, and the two women who were near them.

When he returned to his friends Chretien was mos painfully embarrassed, but to Louise and Diganu he firs announced what persons he had seen in the church "I anticipated it," said Louise, almost sinking to the ground, "but I am prepared for the worst. It is the will of God. Here, Chretien, and she presented him her hand, accept my last adieu. Remember your pro mise. You must now believe all that I have asserted Snap the chain which has so long fettered your min and will. Stand close by me, that at least I ma have time to make known the parties if I should re cognise any of them. Comfort Diganu in his distress Cultivate your mutual friendship. Study my bible God bless you!" Diganu stood like a marble statue The information had momentarily overwhelmed h faculties. "Diganu, it is too late," faintly uttere Louiso, shuddering as she spoke, "to alter our plan Trust in God! You shall hear from me."

The friends who perceived the alteration in Louis and Diganu, pressed around to comfort them. It be came necessary therefore to admonish the party of the cause of their distress, and Chretien thus remarked "events have recently occurred of a very extraord nary and perplexing nature, and the appearance some persons whom I have seen in the church has in creased our embarrassment." The gentlemen as

, especially Chretien and the bride-maid, alled their resolution to assist, and to oppose any hich might be attempted. They stopped at that of the road where the precise spot was in view to Louise had been rescued, and to which they liked. There she devoutly blessed God for his ess, again expressed her gratitude to her press, poured forth her whole heart in a short prayer iganu and Chretien, and then with slow and falsteps, more like the measured procession of a ul than the joyous movements of a wedding, they eded to the church.

known to the party, as soon as they all bad enthe principal door of the church was locked.
e was veiled, and walked between Diganu and
ien, leaning on the arms of both her friends. As
noved toward the altar, Louise uttered a loud
;, upon which all her attendants stopped. When
covered her fortitude, she remarked, in a whisDiganu and Chretien, "The priest on the right
; cure is my tormentor, the other I know not.
tall woman was my companion to Jacques Carind I suppose on my other journey. The other
ire is Guise.

esently they advanced, and the ceremony was to begin, but the priest who had visited Diganu bited the marriage, declaring that Louise had ated herself to the church, and that she could not scharged from her vows. This statement was aptorily denied by Louise, Diganu, and Chrewho had dismissed their fears, and whom indignated emboldened to resolute resistance. The therefore proceeded, but during his ceremonial, ther priests held a short consultation, and pregave a signal to the female stranger, who sud-

denly rushed upon Louise, seized her by forbade the marriage. Diganu and Ch scarcely master the fury, so as to retain I their protection. When she had become a ed, she turned to the officiating priest, and voice, cried out, "Cease! the marriage Diganu and Louise are brother and sister

A death-like stupor instantly seized al party. The priest and Guise grinned wi delight. "Come here," said the woman, ac cure. "look at this cross on her forehead, her hair. She then called upon their fri it, remember that cross, it is a sign of rec printed by her mother." Nothing can pos the really profound astonishment of the you and the affected surprise of the cure at thi "Look at this," contined the virago, poi ganu's head, "and who put that mark c His mother; the same fingers inscribed be tien was incensed with anger, and could his feelings, "Avaunt!" said he, pushing "if they are brother and sister, then, as friendless orphan, Diganu is her rightful pi shall be her defender and supporter, until is explained and their relationship is prov shall not," said the two priests together, a rushed toward the bridal pair. Diganu had only time to exchange the kiss of af her fervent "God bless you, Diganu, adie priests and the two women, with some assi they had concealed to aid in their wicke powered the young men, snatched the sk screaming Louise away, and hurried her sacristy, so that they saw her no more.

Diganu, Chretien, and their friends w

ed and stunified at this outrage; and especially in endeavouring to escape from the church. ound all egress precluded. The priest who had Diganu, with the two women and the two s, had disappeared with the sacristan, when was carried off, and every means to ascertain e of Louise was destroyed by their inability to from the church. During this interval, the and the priest and Louise had proceeded in a d carriole toward Quebec, so that all pursuit have been useless. While they were thus agofor Louise, and terrified for their own safety. tedious time, the sacristan again entered, and e instantly began to reproach Diganu and Chreienaced them with all the curses of his church. e terrors of the civil law, if they did not quietly "You are guilty of sacrilege," said the priest, vou have defiled the consecrated place, by raisumult and making a contest within these holy Retire from the village without delay, and be ıl if no worse punishment befall you."

THE DISCOVERY.

Well, thou art gone, and I am left;
But, O! how cold and dark to me,
This world, of every charm bereft,
Where all was beautiful with thee!

NU and his friends returned to Quebec with able emotions of sorrow and disappointment. elancholy feelings of survivers after the interfa beloved relative, are ecstacy compared with fferings. Upon their arrival at Diganu's house,

the feast was spread; but she, who was to havits head and ornament, had vanished. Durevening, Chretien detailed some of the more ing facts which Louise had narrated; and hi was partially soothed by the unanimous dectheir companions, that it was very probable his sister: and that, although it was terrifying flect upon the mode of separation and the parhad effected it, still it was preferable to the riage, even though Diganu and Louise would he excusable, from ignorance of their near relations.

Nevertheless, Diganu and Chretien could Having resolved to discard the prie gether, they determined to bring the matter to cial investigation. They applied to Rohoirsic yer, whose well known opinions of the priests their hope that the labyrinth might be explor undertook the cause with great alacrity; and them that he would never relax in the pursuit. mystery of iniquity was revealed. The grand consisted in selecting the person upon whom t charge of criminality. It appeared that 1 could only be summoned as a witness, beinvolve him as an accessary, would preclude testimony which his knowledge of the other might elicit. The women were entirely bey Rohoirsic advised that Diganu and should have an interview with the Roman and from the manner in which he was affecte information the ulterior proceedings could be determined.

Soon after they communicated unto that clesiastic, the main facts only respecting the ed marriage, and the outrageous manner the bride had been forcibly abduced by

" said the prelate, "an l were you not aware mortal sin you were about to commit?"-Monsieur?" replied Diganu, "I do not com-I what sin there could be in marrying, according aw of God and man, the object of a pure and affection."-" But you have said." retorted the "that the young woman had been dedicated thurch, and to the holy life of the convent. t all," interposed Christien, "the priest said Louise herself and we denied it."-" Ah!" e bishop, assuming, an air of pompous mignity, and prelatical contempt for his visiters, you think that I shall believe the assertions of orderly young men in preference to a priest of y church? Besides, you say that the young was your sister, how can you dare to come to a complaint of this kind?"-" If you please," Diganu "I stated, that the priests who stole from me affirmed that she was my sister; but fered no proof of that fact."-" How dare you ite or even disbelieve the word of a priest?" ed the pope's legate, his whole countenance iflated with wrath, "know you not that resistance uthority of the lawful priests is rebellion against ot to be tolerated even in thought, much less d and in action? For this contumacy, you he censures of the Church, and I shall direct ire to that effect. Before he absolves you, I e that you have done ample penance, and that urch receives full satisfaction. When you next roung woman to live with you, remember that not entice a postulante or a novice: remember part." This conversation was convincing proof E Jesuit prelate was acquainted with all the cirnces, and that the pontifical shield would be advanced to screen and defend his subordinate ecc sinstics. Diganu and Chretien reported their intervito the attorney, who merely remarked, "we m see the cure of Lorette."

Two of the intended nuptial party accompan Rohoirsic, Diganu and Chretien; and after much d culty were introduced to the cure.-" I regret to tr ble you," said the lawyer, "but suits are ordered to instituted against you and your sacristan, and other for the forcible abduction of a young lady during matrimonial ceremony. Notwithstanding, I am aut rized to offer you, that if you will become king's e dence, the civil action and the criminal informati so far as you concerned, shall be withdrawn." " Trul answered the priest, not in the least moved, " and wh casting a lowering glance at Diganu and Chreti " will have the effrontery to support those allegation "That is of no importance," replied Rohoirsic. heinous offence against all that is holy in the sight heaven and earth has been committed by three of v priests; and if there be any law and justice in province, you shall receive their award." "Do understand, sir," retorted the cure, with much appar sang-froid and disdain, "to whom, and of whom, talk in this unprecedented style? are you not aware the danger which attaches to yourself, and much m to your companions," and he turned up his nose, cur his lip, and elevated his head with well stimulated rogance and contempt, "by your threatened proce ings?"-" I understand you," indignantly respon the lawyer, but I despise your threats equally as y favours; and as for the ruffians at your comman defy you and them. Long have I been endeavour to ferret out your secret abominable proceedings; 1 I have a perfectly sufficient clue, and in spite of

craftiness of the bishop and all the Jesuits in Canada, I will not desist until this mystery of wickedness is unravelled. If you will come forward and testify what you know, you shall be exonerated; if not, I forewarn you, that there is ample evidence to convict three of your order, and to send you into that safe keeping, where you will not have the power to kidnap young

women as victims for your sensuality."

)auz

1 35

træ

1 10

thes

gia

UÜ

er Line

inc ties

15

q

Ð,

The cure was manifestly disturbed at this bold and unequivocal denunciation. It implied a knowledge of the arcana of their lives, which, in the hands of so inflexible an enemy and scrutinizer, might lead to very unpleasant and perilous developments. After a pause, therefore, the cure mildly rejoined, "this matter can possibly be compromised. Your demand, however, is not within my power, but I will submit the whole case to the bishop, and inform you of his decision." "This avails not," answered the lawyer, "the prelate is already apprised of this matter. He has been consulted, and is a virtual accessary to the crime, probably both before and after the outrage. This was implied in his own declaration. Instead of directing his censures against these violators of female purity, and these transgressors of all right, law and decorum, hepalliates their enormity, pleads the official character of the criminal perpetrators, and denounces the loudest thunders of ecclesiastical indignation against the injured, agonized sufferer, who has been robbed of his consolation. and his most precious treasure." "If the facts be as you describe them," artfully replied the priest, "it will be preferable for me to represent them to my ecclesiastical superior. He will receive my statement with more regard than a complaint from the laity." Jesuitical finesse was manifestly to gain time. the lawyer decided, that as the delay would not affect

74

the despatch of any legal proceedings, some discovery might be made during the interval, especially as Louise lead promised that Diganu should hear from her; and although that event was scarcely to be anticipated, yet in her case it was not impossible. Upon these terms the parties separated.

As the cure delayed his answer to the proposal made to him, Rohoirsic again informed him that he had obtained overwhelming evidence to convict the parties, and that all attempts to evade the investigation would be fruitless, as the governor was informed of the extraordinary circumstances connected with the affair of Lorette, and had promised his executive interference, if the ordinary legal process should not be sufficient to elicit the truth. This communication, being too authoritative to be resisted, was effectual. A few days after he had received it, the cure thus replied to the lawyer, "I am directed to state, that as speedily as practicable, an explicit answer will be given to you concerning the whole case."

Nearly three months had elapsed when the detested pretre, who before had destroyed their peace, entered the house. Diganu and Chretien recoiled at the sight of him, as if a black snake had darted upon them. Ilis features and manners appeared to be totally The former bore an aspect of benignity. and the latter were polished and affable. The friends expressed not the most distant courtesy, or any token of civility. "I come," said the Jesuit, after a pause, as if he had expected them to inquire into his object. "to pacify your minds respecting Louise." It was a cunning prelude. He well knew that her name would constitute a charm, and his passport to an audience. Diganu and Chretien nodded assent, and the latter. said. " on that account w ling to receive your communicat'

002

tera

d co rto

in the second

"Your marriage," continued the pretre, " could not have been permitted on account of your fraternal relation." Diganu hastily interrupted him, "That remains to be proved. I know so much of your knavish artifices and impostures, that I will now believe nothing where the interests of your church and of your order are concerned, though all the priests in Canada swear to its truth." A momentary flush of wrath passed over the Jesuit's countenance, which was immediately followed by a derisive smile. "Diganu," replied the priest, "it is of no importance what you and your friend No other mode of impeding an unlawful marriage existed. Circumstances may be true, which it is difficult or dangerous to prove. It will be ruinous to you to produce the testimony, which shall absolutely convince you of the certain fact, that you are the son of Louise's mother." "What care I for ruin?" retorted Diganu, overpowered with distress, "who am I? what am I? what have I been? who, except Chretien, cares for me? What difference should I feel, if to-morrow I were seized and shipped to Europe? I should only have to rely upon my own exertions to obtain comfort there, the same as I have to do in Quebec."

When he had thus effused his half thoughtless soliloquy, the priest resumed his remarks. "Not so fast: who watched over you in infancy? who provided for you in youth? who contrived for you a tolerable education? who supplied your wants? who advised you to engage in business? and who has often befriended you, when you wanted pecuniary assistance to carry it on successfully?" "Chretien and his father," answered Diganu, "and except Louise, I never yet saw any other human creature who appeared to feel the least solicitude respecting me." "Very good!" added the pretre, "then you surpose that Chretien's father, for so many years, has shown all this kindness to you for nothing, out of his own small income?"

A gleam of light suddenly irradiated their minds: and there was a ming ed flash of surprise and inquiry indicated by the countenances both of Diganu and Chretien. The priest instantly perceived the advantage, which he had so dexterously attained, "It is enough," he next remarked, "there is another reason for Louise's separation from you. She is strongly suspected of having imbibed very heretical notions from an old woman, whom she was appointed sometimes to visit, that she might understand how to perform the offices of charity for the sick, the poor, and the afflicted. That old woman was discovered, after her death, to have been an apostate from our holy mother, the Here Diganu and Chretien smiled, and involuntarily displayed a look of contemptuous aversion; which was noticed by the Jesuit. "I understand you," he subjoined, "but more of that point hereafter. This is now the reason for her being removed from you; although after your avowed intimacy, even your mutual conviction that she is your sister, would render her residence with you improper; and as she was originally designed for the convent, it is determined to restore her to her retirement and duties, that she may be reclaimed from her heresy and disobedience to the church." "It is all unavailing," replied Diganu, "I am resolved at all risks to know her fate, and to have the fact, that Louise is the daughter of my mether. demonstrated to my satisfaction." "I warn you." said the priest, "that your obstinacy in this respect, Diganu, will be not only your own ruin, but that it will be attended with the greatest danger to all your associates, who were recognised in the church at Loinas:.

πίες

and

Van-It is

રકલ

SUF

res

'S !!

e.

3.

rette, when your incestuous marriage was so seasonably interrupted." "Why was not our relationship communicated before?" asked Diganu, with irritated impetuosity: "it is evident, that the place where Louise was concealed, was known to some of your ruffian gang." A strong expression of angry, scornful emotion here perturbed for a moment the otherwise serene features of the pretre. "And she might have been left to me," said Diganu, "at least, that I might experimentally understand what one of the endeared connexions of domestic life includes." "I have told you already," replied the priest, with his first suavity of manner, "that no evidence could have been adduced to convince you. without involving you both in more misery, than even your sudden and coerced separation. Your mind will be speedily at rest, by an attachment for another female, and Louise will be restored to the bosom of the church. from which, she has so perversely or thoughtlessly strayed." "Never, no never!" said Diganu, with fervid excitement; "no force, no tortures will ever induce Louise, while she is in her senses, again to be united with your abominable craft." "Most excellent! Diganu," answered the pretre, "then Louise has improved her time nobly. I perceive, that either love or folly, has infected you with her own mania." "Mania or not," returned Diganu, with unguarded exasperation, "I speak as I feel; and will do it in full at the proper time and place. I believe, that your religion was contrived in hell, and that you, Roman priests, are no better than fiends incarnate."

Chretien was terrified at his friend's imprudent and dangerous sincerity. The Jesuit contrived, however, to conceal his exacerbated feelings, while he replied with all the composure, which he could possibly assume, "I thank you for your candour; your avowal now

places us upon a different relation to each other. Know then, Diganu, I dread neither your opinions, nor your statements; and of this fact, you have full proof, by my visiting you alone in your own house. Had I been afraid of your menaced legal proceedings, or of Rohoirsic, or the king's bench, or even of the governor, I should not have risked my person, by appearing unto you; and had Chretien withdrawn from the room. I should have suspected his intention, to procure help to detain me, and should have fled. The wretched consequences, whatever they might have been, would bave fallen upon yourself alone." This practical avowal of daring fearlessness, perplexed Diganu. It seemed that his tormentors, by some inscrutable means, had him so completely in their power, that they could make him just as they pleased, the foot-ball of their amusement. His fortitude was not relaxed, but he began to falter in his pertinacity. The lynx-eved Jesuit discerned his internal conflict, and adroitly seized the occasion additionally to embarrass him, "Diganu," said he, "I come here as your friend." "Friend!" retorted the son of sorrow, vehemently interrupting him, "then what is friendship but a name? if you are a friend, what is an enemy?" "We shall not now enter upon abstract discussions," continued the pretre, "I have business of more interest. I repeat my declaration, that I come to visit you as a friend. Nothing can alter the fact, that Louise is your sister. All the authority of the government cannot discover her retreat. or, if that could be ascertained, dare not attempt to remove her. You will see her no more, I presume, in this world. That is sufficient. But you are free, capable of enjoyment; and if you had continued in vour dutiful obedience to the church, you might have been prosperous and happy, without trouble, Now you are denounced by the bishop, as a heretic." "I care not," Diganu scornfully uttered, "who, what is he? a fit confederate of the ungodly priests, who were at Lorette."

nr t

"Take care!" subjoined the priest, "how you utter your opinions upon these subjects to others. I excuse them from the agitation of your feelings, and the species of delirium which comes over you when you think and talk of Louise. Great pains have been taken to mollify the bishop, whose high ecclesiastical dignity you so deeply offended, and whose apostolic spiritual authority you so contumeliously defied. you are an incorrigible heretic," Chretien stared with astonishment, "do not affect surprise," said the pretre, addressing himself to Chretien, "you also are placed. upon the list of the suspected, and nothing but strict. and uninterrupted conformity to the laws of the church and the commands of its heaven-appointed priests. will save you from the terrors of that sentence of greater excommunication, which it denounces against all apostates."—At this folly, Diganu looked unutterable dislike, mingled with profound contempt for such a fallacious description and such an arrogant claim.— "I know that you are a heretic, Diganu," the pretre continued, "but you are pitied on account of disappointment, which on your part was involuntary; and vou both are respected for your delivering Louise from her danger, and for your subsequent tender care and brotherly affection of her. This has been explained to the bishop, who was soothed by the account of your kindness to your sister, and he has condescended to remove from you the censures of the church which he had pronounced."

"I care neither for his censure nor his praise," answered Diganu, "I saw enough of him to induce

me to have no more connexion either with with any of his inferior pests of this province. me," added the Jesuit, with an unaltered cou and tone, "you will be indulged in your without notice, provided that you do not assa cred persons and characters of the holy price Diganu ejaculated—"Holy priests! then devilish?" The pretre seemed not to hear "The same persons unknown to you," he co "who hitherto have directed your junior cou be always ready to serve you: but it is upon dition only-that you withdraw all legal me reference to your separation from Louise, and never again publicly introduce that painfu rence."-" It is impossible!" replied Dig never shall be. I never can be at peace, until tery respecting my relation to Louise is sati explained."—" Once more I repeat," rejo pretre, "it cannot be done personally to you. individuals to whom I have alluded, as far a cable, wish to relieve your anxieties upon the and have proposed a plan, to which, if you all disputation will forever be terminated. confide in Monsieur Rohoirsic?-will you c any arrangement which he may make? can be convinced that Louise is your sister, be contented?"

Diganu cast an inquiring look upon Chreti ter a short pause—" I do not want your an evening," said the pretre, "reflect upon the when you are more composed. Consider wh complete assurance of your confidential advoin this case his own inclinations will make h ful to you, would settle your own mind. If yo consult your professional adviser; and I wil gain for your ultimate decision." By Chretien's dvice, Diganu accepted this proposition: and immeiately after expressing his assent, the priest said, To prove that the parties with whom you are so eeply offended, for what you consider their unparlonable outrage, have no design further to pain you, I m requested to present you this trifle, offering him a pag, not as a compensation for your anguish, but to reimburse your expenditures for Louise."—" Trash?" replied Diganu, contemptuously spurning at the proffered gold, what can recompense me for the pungent sorrow which I have endured?"-" I repeat," said the pretre, " that the contents of this bag are not intended as a cordial for your sorrows, but as an act of justice. To a young man with a small business, just entering active life, the additional expenses to which you were subject, through the sickness of Louise, and her residence with you, are not unimportant. Chretien, take charge of that bag; probably Diganu yet may be induced to accept its contents, for the sake of his sis-Good night!" and he hastily departed.

Chretien was gratified to perceive, that through this interview with the priest, Diganu's heart gradually became more resigned, and more disposed to credit the statement, that Louise was his sister. If even a delusion, Chretien judged, that the only method to alleviate Diganu's grief was to encourage his belief of it, for all hope of ever meeting Louise again was a palpable deception. Chretien, therefore, encouraged the sentiment, until Diganu began to consider that their separation, under all the circumstances, if he was her brother, was preferable, while he felt not the least abatement of his detestation, either for the mode or the agents.

Some days after the Jesuit's visit, a parcel for

Diganu was received, which, upon being opened tained a letter and a large package of louis Diganu requested Chretien to count them, to rethem in the bag, and to seal it, while he perusaletter. He had read but a few lines, when he bet great agitation. After a moment's reflection, he and drew from his desk the letter which he ha merly received prohibiting his marriage with L "It is the same," he said, "most extraording Chretien inquired the cause of his emotion. "An letter," answered Diganu, "in the same hand-was before. We must unravel this strange cir stance." The letter was evidently written by same woman who had despatched the former terriscroll.

DIGANU:

" It is of no use, Diganu, to oppose the truth. ise is your sister. I tell you again, as you hat Lorette, the same motherly hands stamped the on both your heads, on purpose that you might be cognised whenever it might be necessary to inter in your concerns. Father and mother, you and I ise never knew, although you have never been f under their control. From this time, they will have further concern with you. Louise is as comfort as her heretical temper will allow. She has m both you and Chretien heretics; but the holy bis and priests, mercifully believing that you are not 1 exactly in your right mind, postpone their sente against you. You must give up your law-suits, or worse will come upon you. You received a letter fore, and you found every word of it true. Rev ber, therefore, my present advice. Hearken to priest's proposal. You shall not bring the ness to a trial. The lawyer will not be touc

because as he is such an enemy to the bishop and the priests, if any harm should come to him, their reverences would be charged with having instigated it; but for the rest of you no person is concerned. Therefore, mark me, if you persist in your obstinacy, Louise will die unknown and where no earthly power can ever discover it; and you, Diganu, with Chretien, shall follow her, struck by an invisible hand, and in such a manner, that the world shall pronounce you both suicides after your exit. I have sent you some gold; make a right use of it. Attend to your business. Never gamble: that is the road to ruin. Get all the money you can. Never trouble yourself about the priests and nuns. Be cautious what kind of a woman you marry. Do not talk about our religion. your mouth close. Watch your neighbours. care of yourself and your wealth; then you can do as you please. Mind number one; and all will be well! Adieu! this is the last that you will ever hear of Louise !"

"Very good!" said Chretien, "the old hag, as Louise truly named her, knows the ways of the world."—" It is very surprising, Chretien," remarked Diganu, "that your father and mother, who brought me up, should never have mentioned any hint of all these matters. Do you think it possible, that they are ignorant of what the priest explained, and what this letter implies?"—" Certainly!" replied his friend, "I have heard my father and mother often declare, that they knew nothing about you; except that when they went to Quebec, they always stopped at one house, and soon after they arrived, a man or woman used to call and inquire for you, find out what you wanted, and give them clothes for you, and groceries and other domestic supplies, as much as they wished. But who

they were, or where they lived, they do not know at this hour; and I was only ten years old, when we first came together to Quebec."

Diganu and Chretien visited the lawyer, recounted the conversation with the Jesuit priest, and showed the letter which had been received prior to the affair at Lorette, and that delivered a few days before their interview. "There is," remarked Rohoirsic, "an appearance of truth about this circumstance, which involves prudential questions of great importance. Doubtless Louise is immured in some dungeon where no earthly power can save her; and it is not less certain, that to hinder the legal investigation of the story of Louise, they will execute their vengeance. they resolve to murder, nothing can save you. priest's order will be obeyed; his servile tool has no conscience, but the pretre's command. Even could the investigation be pursued to its close, and the fact that Louise was Diganu's sister be proved, it would only secretly banish those ruffians from the province. by episcopal mandate, while your lives, as they declare, would immediately be sacrificed. Against their wiles. I am convinced that there is no security: because any plan which they project, will be joyfully undertaken; and by representing you as two heretics, their ignorant disciples would fancy themselves displaying to God their highest service and allegiance when they deprive you of life. Before you see the priest again, I shall doubtless hear from the cure, and I will advise you without delay what answer to return to him."

On the following day, the priest of Lorette called upon Rohoirsic; and after stating that there were intrinsic and peculiar difficulties in the case, proposed that the counsellor should urge upon his client the

acceptance of the priest's proposal. "The parties are willing," said the cure, "to confide to you full proof of the relationship between Diganu and Louise, upon your engagement of inviolable secrecy. No evidence can be more satisfactory; but the whole is of so delicate a nature, that a public scrutiny never will be admitted, under any pretext or claim; and it will be evaded in spite of all the civil authorities." The lawyer expressed his acquiescence; and the priest, to secure his favour, told him to accept no fee from Diganu. "If you can terminate the affair," added the cure, "you shall be amply remunerated for your mediation."

During the interval from the strange priest's visit to Diganu, Chretien thought that the evidence was so plausible as to authorize belief, or deeming it fruitless to persevere, he had exerted all his influence to procure Diganu's consent to the offer. His grand argument was this, that as the parties would not unveil the whole mystery, Diganu could not be more satisfied; that if the lawver was convinced, no additional evidence was requisite; and that as Rohoirsic was so embittered against the priestcraft, and so shrewd in discovering a fraud, it was most probable that they would not attempt to impose upon him, as it would only now give him a new advantage over them. This mpression was increased by the counsellor's views and opinions, who engaged that he would admit nothing less as truth, than testimony which would convince Diganu and Chretien, if it were submitted The next evening the priest entered. He accepted Diganu's promise, cautioned him to be wary n the expression of his opinions, and admouished him nuch to the same purport, as the woman had done in he letter which he had received. "This business will be closed to-morrow," he added, as he was retiring, "on the next day you will hear from your counsellor: after which, I shall see you once more; till then, adieu?"

Diganu and Chretien very impatiently waited for the lawyer's information. As soon as he entered. Diganu's feverish excitement mingled with his sorrowful agitation, compressed all his feelings into a short question which he abruptly proposed to Rohoirsic. "Is it true!" said the youth; but he read the reply in his features, before the words were uttered, "Louise, without doubt, is your half sister." Diganu replied, "Then one half of my burden and my grief is at once removed. Can you give me any of the evidence which has produced that conviction in your mind?" "Every thing, of course," answered Roboirsic, "which could involve any of the parties it certain absolute disgrace has been concealed, as wel as their names: but ample circumstantial proof has been presented to me, that you are the children of dif ferent fathers by the same mother. Two baptismal re gisters have been produced in which two children an recorded as still living. Francis D. is the eldest; an you are described as having a peculiar cross with a D marked on your crown; I should recognise it a once." Diganu offered his head for inspection, "Th very same," added the lawyer, after a close scrutiny then addressing Chretien, "Did you ever notice thi remarkable oval figure?" Chretien replied, " No particularly; but a similar mark in Louise's cross wa very distinguishable." The lawyer thus explained hi meaning: "That mark was intended to point out t the parents only in case of necessity, the mother. is a capital Greek Theta, and divulges the two firm letters of her name." Diganu instantly asked, " As you acquainted either willthat, or the names of

fathers?"-"No," returned the advocate, "exc that the D in your cross was the initial letter of I name, as the M in the cross of Louise was the fi letter of her father's appellative; these particulars were all that were mentioned. From the details which you have given, and from a combination of various circumstances, I might indulge a suspicion: but these Jesuits are so deceitful, that where their craft is concerned, you can safely rely upon nothing which they say or do. But now I have to ask you one question; describe the person of Louise?" Diganu and Chretien portrayed her minutely; "The very same," observed the lawyer, "and in the baptismal register she is recorded as Louise M., the sister of Francis D., and sixteen months younger, with a similar cross on her forehead and the letter M in it." Chretien remarked, "Nothing can be more alike than the two crosses; and Diganu and I often mentioned that other mark in Louise's cross, although we knew not the design." The advocate added, "Nothing therefore can be more clear than the fact, that the M was her father's initial letter."-" How old then am I?" inquired Diganu. "That was not communicated," answered Rohoirsic, "but you must be about the age of Chretien, because his mother partly suckled you when he was an infant. Nothing was unfolded, except it tended to verify the main fact, and of that, I have no doubt."

The lawyer then proceeded to state some general circumstances respecting Louise, her living at Point aux Trembles, her visit to Jacques Cartier, her rescue at Lorette, her boarding at the house where Diganu had first stationed her in Quebec, and some other matters to which neither Diganu nor Chretien had adverted; which proved that the parties who had made

known those things had secretly watched their conduct: and therefore on this subject, might surely be credited. But when the counsellor proceeded to identify Digana in the same manner, by details of his early life, progress, pursuits, occupations, and many other private occurrences only known to Chretien and his early domestic associates, his remaining incredulity vanished away, and he fully acknowledged, "Persons so minutely acquainted with these trifling and almost obliterated events of my junior years must be mysteriously connected with me, and therefore in a case of this nature their evidence is admissible."-" This is my devided opinion," replied Rohoirsic, " not that they have voluntarily made this disclosure. They have been intimidated, and dreading the open exhibition of a crime, which, only in its prominent act, the forcible abduction of a female in the midst of the nuptial ceremony, would excite an unappeasable commotion, they have preferred that you should escape their fangs, and that I should be at liberty to imagine whatever I please." "But what shall I do with the money which has been transmitted to me?" inquired Diganu. "That is well introduced," answered the lawyer, "I am persuaded, that to some of the parties, who were the prominent agents in the transaction at Lorette, vou are indebted for your birth, tuition, and the facilities which you have received in commencing and carrying on your business. This was not distinctly stated, but it was intimated that your connexions who had assisted von before, are now so enraged at your conduct, that they have determined no longer to befriend you. they dread lest by some means, the medium by which: you have been aided with cash and credit should bet traced; and therefore they will preclude all discovery by leaving you in future, entirely to yourself. Retain

their presents; then if they discard you, the impression that you possess superfluous wealth will enable you to choose the best connexions. One fact, however, was plainly declared; if you close the threatened litigation the persons who have educated you will not permit you ever to be destitute and dependant."—"I shall insist upon one condition," added Diganu, "and for it you must obtain a sufficient guaranty, that if Louise dies before me, I shall be made acquainted with her decease." The counsellor answered, "That is proper; I will have this point fully insured."

÷

۲,

Ŀ-

e,

On the same evening the cure of Lorette appeared. The other articles were easily adjusted; but the last claim of Diganu was pronounced inadmissible. wish not to impose upon you," remarked Rohoirsic, but I have you all now completely in my power. I shall insist upon occasionally seeing Louise. It is a duty which I owe to all the parties; for I have promised to convey the information of her death to Diganu, in case he should survive her." The cure finally assented; and the lawyer engaged that the whole affair should be buried in oblivion. He presented Rohoirsic his douceur for his services, and desired him to repress all intemperate unguarded expressions, if Diganu and Chretien, through youthful effervescence, should ever introduce them. On the subsequent night, the counsellor communicated to Diganu and Chretien a full detail of his proceedings; and they were consoled with the idea, that, at least, they should hear of Louise's departure; which they anticipated could not be very distant, from the trials which they imagined she would be forced to endure.

Some days after, the priest who had been the cause of all Louise's misery entered for the last time. "I am come, Diganu," said the pretre, with great cordiality,

"according to my promise to see you, once more: your proceedings now prove that you are not totally insensible to reason, feeling, and propriety."-" Had I possessed neither," retorted Diganu, "it would not have been a matter of surprise. How is a human creature to show sensibility, who has never enjoyed a relative's endearments to keep it in exercise; and just when it was beginning to awake and expand itself, who has had its first fresh and green fruits forever blasted."-" The lawyer has convinced you," replied the Jesuit, "that your proposed marriage was illegal and unnatural; and no other secure mode existed to annul your contract."-" Why was not that explanation made, when it was ascertained that Louise was residing with her brother?" asked Diganu, "then she might have been useful, and I might have been at peace."-" It was perceived," said the priest, "that your affection had assumed that irrevocable character, which indulged no expectation of any change. Besides, the heresy of Louise exposed her to continual danger," his countenance for once expressed great severity, "and her heresy is unpardonable."

Chretien here interposed, and, with great mildness, inquired, "What is heresy?" The pretre, with a haughty air and tone answered, "Heresy! Chretien; it is heresy to read the bible. It is heresy, not to believe what your priest teaches. It is heresy, not to attend mass and confession, and not to pay the church dues: and above all, it is rank heresy, to act contrary to a priest's directions."—"But I will read the bible," exclaimed Diganu, with great energy; "I believe all that you teach is strong delusion. I will never more to mass or confession, or pay a priest one sous: a mean to do every thing exactly contrary to all that priests have hitherto always ordered me. What as

The Jesuit, with stifled emotion, and it was the only occasion on which his voice betrayed it, and with stern countenance, answered, "You are the brother of Louise; and an excommunicated heretic!" Digaminstantly retorted, "Bravo! I glory in your brame of the heresy, and the farce of the excommunication for the comfort and advantages of the relationship.

H÷

. 5 :-

ď:

T)

ċ.

ť.

<u>٠</u>.

3-

Ī₹

i -

03-

Æ.

13.0

"It was no part of my object," solemnly but kindly rejoined the pretre, " to introduce this point. I come on behalf of your former friends, to discharge my duty. Your desire to hear of Louise, as betokening a brotherly affection is satisfactory; and, as the lawyer has apprised you, once more you shall hear of her; I cannot engage that you shall ever see her again! this may not be practicable. Those persons, who have hitherto interested themselves for you, on account of the recent events, are obliged to remain hereafter disconnected from all your concerns; but as they cannot even wish you to be more wretched than your heresies will render you, I am directed to offer you this as a remembrancer. It is the last pecuniary favor, which you may expect to receive from them." Having presented Diganu a large parcel, he added, "but now I have one requisition to make, and I will see, whether a heretic can keep his faith with a Roman catholic priest." Diganu and Chretien, stared with uneasiness, at this implied novel exaction. "It is believed," continued the pretre, "that Louise has communicated to you, a number of falsehoods, respecting the priests and the religienses;" he then fixed his searching eye upon Diganu and Chretien, and asked, "is it so?"

Chretien replied, "To justify herself for the dangerous condition in which we discovered her, she stated, that she had been placed in a very distressing situation, and that she had escaped in the commotion occasioned by a fire in the house, where she was involuntarily detained for pollution." The pretre unguards aked, "Did she inform you in whose house it was, and the name of the resident priest?" thus virtually admitting the truth of her statement, and implying his own knowledge of the fact. "Not at all," answered Chretien, "k was only the last night before we went to Lorette that she mentioned it, and although she identified and pointed out to us the parties in the church, yet she declared, that she could form no accurate conception of the parish." The Jesuit quickly rejoined, "Enough! My object

mie

z eb

79E C

gad

PA

issa F

ĕε

in

άC

pri wit

wb

3.04

ф

α

ď

ticing this matter is to engage your promise, that no mention shall be made by you, of any calumny which she recounted in her delirium." Diganu instantly exclaimed, "Delirium! she was always sensi-ble when with us!" The priest remarked, "No matter; all these circumstances henceforth are to remain buried in oblivion." "Certainly," said Diganu, "but Chretion and myself, are not to be molested for our religious opinions and practices, although we know that it is your doctrine to keep no faith with heretics." "That is already decided," added the pretre, "faith in this instance will be kept with you: and now we part most probably for ever. Take my advice young men, you are inexperienced in the ways of the Contract not large debts. Entangle not vourworld. selves with securityships. Never play at games of chance for money. Be upon your guard respecting the females whom you may select for your wives. But above all things, say nothing about nuns, priests, and Your friends in any emergency will the church. assist you. Be cautious in your associations; and remember, that you will always be strictly watched. Louise's comfort and your own safety essentially depend upon your prudence." He offered Chretien his hand.

know you well, and am willing yet to serve you, Chretien," he remarked, "maintain your affection and friendship for Diganu. Adieu! God bless you." Then turning to Diganu, who coldly accepted his proffered salutation, he said tenderly and seriously, "Diganu, I have long cared for your welfare, but now my duties in that respect are ended. You have ample means to establish a comfortable business. Remember that Rohoirsic will ever be your friend in need. Give yourself no anxiety for Louise. She is safe, and as comfortable as she can be. I shall see you again, I hope, before you or I leave this world," he laid his hand on Diganu's head, with apparent fervour pronounced his priestly "PAX TECUM, peace be with thee," and immediately disappeared.

From that evening, years revolved, and Diganu's life was almost an entire disconnexion from all mankind, except as the mere routine of commercial business produced a temporary association. His soul was circumscribed within himself. By his antisocial suspicions of all who were the minions of the Roman priesthood, he had contracted the habits of a recluse, with none of his natural feelings; and in a situation where every thing around him repressed attachment and excited disgust, he combined an enlarged philanthropy with the reserve of an anchorite. His only companion was Chretien. Louise's bible was his chief treasure and delight. But his constant refuge and faithfully unchanging friend was the Father of our Lord Jesus Christ.

NARRATIVE OF LOUISE.

"Where am I? life's current faintly flowing. Brings the welcome warning of release; Struck with death; ah! whither am I going? All is well—my spirit parts in peace."

The details which follow are the abridged content of the manuscript that unfolded the history of Louis after her heart-rending separation from Diganu.

"Before these papers are seen by you, my belove brother, your Louise no longer will be a resident upo It is superfluous to retrace the events of the terrifying morn, when I was dragged away from you protection; but had you been apprized of the wicke object, a mortal conflict alone would have terminate the scene. After our final adieu, I was hurried in the carriole which had drawn up to transport me away altogether insensible to the proceedings of those wh had seized me. When I first clearly realized m situation, we were not more than two miles from Qui bec; and hurrying along the road with all possib speed to the general hospital, where I was transfern to the insane department; during my detentic in which, I saw no person but the woman, who Lorette affirmed that you are my brother, and tl priest from whom I had before escaped. The true b agonizing reason for our separation was soon divulge Time had neither changed the priest's design, n diminished the willingness of his tool to aid him effecting his base purpose. During a month, I tortured by their constant artifices. Those of the female were kind and insinuating. The Jesuit's str tagems were mixed with harshness and alarm. resented the female decoys as unnatural and insulting the priest's menaces, I scorned and defied. Undoub

edly, in the friendless and destitute condition in which they had placed me, his treachery would have been executed, had not your threatened law-suits placed all the actors in the most perplexing embarrassment. The miserable nun's apparent blandishments were obviously designed as a contrast to the pretre's terrific impudence, to effect by vitiating and seducing wiles that which could not be achieved by intimidation; so that from fear of him, I might be insnared by her; or if I resisted her entanglements, that I might be entrapped

by his artful sensuality.

The Jesuit constantly had two topics with which to daunt me. My heresy, and the dreadful sentence of excommunication, which he ever portrayed in the most appalling features, and from which his grand object was to show, that I could be relieved solely by his means, and therefore I ought to secure his favourable interposition, the terms and price of which I knew. My principles I defended. The censures of his church I ridicular. At his favour I scoffed. And in reference to his elementation, I remarked, "I am in your power; imprisoned in the maniac's cell; weakened by continual privations and uninterrupted ill usage. You can forcibly violate my person; you can deprive me of my faculties; or you can secretly murder me: but you can neither stupify my conscience, nor corrupt my heart." At other times, he charged me with robbing his house, and setting fire to it. He denounced against me all the severest punishments of the law; and from those fearful penalties he engaged to secure me, only for the sacrifice of my personal purity. "Nothing, I often remarked to him, would rejoice me so much as to be delivered up to the civil authority upon these charges. In any possible emergency my situation would be amended. I might be acquitted,

in spite of all your arts, and the witnesses whom you could suborn to perjure themselves. I should be released from your ungodly faugs. If they condemned me, the verdict would be given solely from defect of evidence, and they would not be criminal; but you would be guilty of wilful murder. I would rather trust in the God of Providence to deliver me, who already once has mercifully rescued me from your wicked contrivances, or even be hanged in innocence, than remain in wretched solitude under your dangerous control."

Thus passed my days, with no prospect of escape from my anguish. But at length, for form's sake, the surgeon who had attended me at Lorette was admitted; and I was transferred to another apartment, but in perfect seclusion. I was speedily after despatched to Montreal, with the strictest injunctions of the closest confinement. Subsequently I was remanded to Quebec, and was introduced to your counsellor; who, unknown to you, would not consent to any pacific arrangement, until he had seen me and offined all necessary explanations from your Louise he elf. his inflexibility. I owe all the little personal safety and comfort which I have since enjoyed. He contracted for my residence in Quebec; for an annual interview with me; for the occasional sight of me at the grate; for my exemption from all trouble and persecution on **eaccount** of my religious principles: for my perfect security from all attempts to assail my modesty; fr the free use of writing materials, and the undistur' possession of whatever books, according to my der he should procure for me: for a final interview you, if practicable, when near death; and for eventual transmission to you of whatever I pleas designate after my release from this vale of Notwithstanding these privileges were solemn

to me, yet as they were most reluctantly as I was denounced as an incorrigible heretic. was a resident where every peson was decimical to me, my existence from that period ourse, an almost unvarying round of perplexdisquietude; except as it was alleviated by platory truths of the gospel of Christ. engage in the most menial offices; and alie absolute letter of your lawyer's compact r so outrageously infringed, that he could prore declared that his silence should be terminause they had nullified their part of the agreet every cunning artifice was adopted, that I induced to become altogether like themselves. iterior of a convent is the sepulchre of goodthe castle of misery. Within its unsanctified routh withers, knowledge is extinguished, uses entombed, and religion expires. The life s a course of exterior solemn nummery, from that is lovely is ejected, and under the visor ery thing loathsome and sorrowful. te implied and described to me is practised; chief solicitudes and contrivances consist in orts to conceal from the world at large, the which appertain to the direful prison. much hated to be regarded as of any conseand was so narrowly watched that nothing less sudden and unforeseen exercise of the power. overnment could have held intercourse with pt by the cursory recognition and the annual with your counsellor and friend on each 's day, and this only in the presence of the e; no opportunity was afforded me to make nunication, except in the packet sealed for which the lawyer was bound to reserve until my decease. However, my life was not so with anguish as might have been anticipated; a any defect in their torturous ingenuity to its comforts and to aggravate its hardships; be gained "the pearl'of great price;" and in him a never failing and unchangeable friend. I experienced the fulfilment of the promise; days are, so shall thy strength be;" and the tedious years of my bondage and impriwithin the walls of the nunnery, that word of t was true: "I will never leave thee, nor forsak The benevolence of your counsellor towards r point of view was more advantageous, than absolute claim which he made, that I shoul liberty to peruse the bible, and any other book I could procure. He always presented me a lumes upon his visit in exchange for others; th of which books will be your portion as remem of your Louise. To adjust this point involve difficulties. The bishop and the chaplain, other priests, by every species of crafty mana endeavoured to cancel this clause of the contra hoirsic was immoveable. "I am willing," he remarked, "that no other persons shall even be a ed with the fact that Louise possesses these but I never will consent, that she shall be div all printed associates, when a living companion be found for her." His peremptory tone, in co with their dread lest their ungodliness should mulged, finally urged their compliance with his v demand.

The most painful of all my mental exercises not only from my being so completely isola also from the contempt with which all the int of the convent incessantly assailed me. Age an mock gravity with thoughtless levity, hyp

grimace and open indulgence, infidel hardihood with ceremonial apishness, the Jesuit chaplain's insolence, with that of his associated visiting priests, the mimic affectation of the religieuses, and the authoritative malignity of the superieure, all were ever arrayed against your defenceless sister. This was the most difficult of all my conquests. Their stupid pretences at an argument did not in the least disturb me. Their denunciation of judgments against all heretics served equally to show their ignorance and bigotry, and only excited my compassion. And even their tasks, severe as they sometimes were, tended to encourage my fortitude and produce additional energy. But when the youth who were taught and actuated by them, many of whom were their own daughters, combined to point the finger of scorn and to spurn at me with their puny raillery, then I have felt mortified and ex-To master this lesson required much time; but one of my best supports while acquiring it, next to the truth of the sacred oracles, was the lawyer's assurance, that my brother and Chretien remained steadfast and immoveable in the faith and hope of the Eventually, however, I was enabled to vanquish all my arrogant sensibilities; and, as the Psalmist observes, in some measure, "I behaved and quieted myself as a child that is weaned of his mother; my soul was even as a weaned child." From that period. I was enabled to cast myself and all my cares unreservedly upon the Lord. The language of David was my predominant feeling, "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation." I had yielded up my brother; and with you, I resigned all that had ever truly cemented me with earth. My constant prayer escended to our Father in heaven for grace for myself, that I might forbear, and bear all that God perrritted; and for you, that when we ceased to li this world, we might have our eternal "inher among the sanctified."

The whole conventual system involves a spec infatuation bordering on lunacy, unless it is mo: propriately transferred to vice. Jesuitical ar and seductions, by which persons are insnared mislcad and enchain ignorant and inexperienced into monastic life, as no doubt they would have gled your Louise, had not Marguerite premonishe To a junior, whom the priests and nuns are anxi cajole, nothing can surpass their enticements. merely glance at the surface, and all appears ro the very witchery of delight. To them a nu seems the haven of quietude, the garden of an e paradise, and the sanctuary of all that is deve and spiritual. The scene is a genuine theatric hibition, in which the actors appear to be decore all the grander characteristics of humanity, deve its loftiest conceptions, and its most refined em Those postulantes and novices alone who are viously prepared, are admitted to survey the in The blasphemy, the wretchedness, the coarse ners, the shameless loquacity, and the barefac crifices of truth and virtue, all are obscured, un parties either already have engaged, or are willi scrupulously to mingle with the others, in their critical sanctity and sensual indulgences. toilsome uniformity of the monastic life renders more objectionable in principle, and insupports experience. The unchanging routine of daily monial forms, equally unintelligible and unme only increased or diminished, according to th blished prescriptions, counteracts all moral and ir tual energy. This deadening system was more to me, because it opposed all my views; and the

lyzing routine of the convent was augmented by my alienation even from the only alternations that relieved the dullness of the tedious hours. The ordinary course of a nun is not less indefensible upon physical, than upon moral principles. But it is the high curse of popery, that it adapts itself to every character however unseemly, and to all conditions however unnatural. By its dispensing qualifications, it is accommodated to each individual, and can be suited to every possible emergency. It abrogates all laws, transforms vice into virtue, relaxes its claims when a priest requires gratification, increases its demands when a Jesuit desires revenge, and by its variety of metamorphoses, can command what it lists, and in its plenitude of power, will justify those who obey its orders in any rebellious act against God, and in all heinous criminality to-The dull monotony of the nunnery was also very pernicious to my health and constitution, because I had no stated periods of air and proper exercise allotted to me. To understand the views of the world without was prohibited to your Louise. If any article of information became known to me, it was accidental; and to all in ents, I was immured in a large dungeon, with no expectation of amendment or release. and with no earthly companion from whom I could experience the least sympathy, except when the lawyer presented me his New-Year's congratulations; and with no solace, except in the scriptures and at the throne of grace. In all my variety of grief, however, I found an assured refuge in God, who had so mercifully delivered me, and who often by his Spirit, transformed the gloom of my dreary solitude into the very light of life, and devout communion with him and with Jesus Christ our Lord.

The delineation of one day in the convent will give

and a history of the year, with very little alteration. White the resigness and their dependants were mumbilling a very whear Ave Marys and their matin rosaries, I rone my table, and attempted to pray to the Father of lines the giver of every good and perfect gift. juntarious festivals to me were days of real enjoyment; breakse while undergoing their pretended penance, or rearriang in their sensuality, I was left alone, and when they were engaged at their vespers. I occupied the evening hour in my humble devotions. The genuine characteristics of monastic life chiefly vary with the constitutional temperaments of the nuns, all which are as accurately known to the priests as themselves. By their artifices at confession, they unravel every character, and transform each individual into an instrument to subserve their unboly designs. dissonant in temper and pursuit, all are moulded according to the pretre's will. A Jesuit priest can form no correct idea of relationships. His whole soul is centered in himself and in his craft. To him all the tender charities of life are utterly unknown, and as his assumed religion is nothing more than a cloak to deceive the world, and under its concealment to gratify his own wishes, the practice of confession enables him to grasp every thing which he may choose. Very few Roman priests, indeed, now exist, who are not determine mined in fidels. This doctrine they teach their besut-\$ ted disciples, especially the girls, whom when young, they mark for their prev. In every form, they ascertain their ruling dispositions; as they grow up, they gradually acquire over them a complete ascendancy behave to them with a familiarity apparently only paternal, imbue them with overpowering ideas of their priestly indisputable authority, infuse a high estimated at the value of their pardon of sin, and of the absolute

sity of obedience to them in all things; attract regard and affection by trifling presents, accomd witht ender endearments, and then, with the aid eir female seducing adepts, find the deluded silly ure an easy and willing victim. Often are the g women made to believe that they are an inferace to the men, and only created to administer sir enjoyments; that all their friends and relatives qually frail, submissive, and attached to the preand, in case of obstinate resistance, they are reed of the matters which they have acknowledged nfession, and menaced with a public exposure of s, of which not only were they incapable of beuilty, but of which they had never heard, nor ed an idea. This is the general result of the horsystem of confession. Artful questions are asked. surport of which an innocent girl does not even rehend. She learns however from the priest, she has acknowledged the commission of sins for she is directed to perform an impracticable pe-This only adds to her perplexity; and to es-

from her dilemma, she finally commutes her ice, by actually participating with the pretre in

rime, which he alone had taught her.

the immortality of the soul, the resurrection of ody, and the future judgment, none of the nuns I ever heard talk, at all believed, except a few. or their gratuitous austerities and reserve were lered as gloomy fanatics. It is one chief part of ystery of iniquity, that the priests, knowing all omen's characters and inclinations and doings, them in subjection from fear of each other, and nconsciously and doubtless often unintentionally, ssist the grand scheme of luxurious pleasure and ly aggrandizement. Their conscientious principles, so far as they have any, their moral habit and predilections, and their sincerity and usefulness, all are absorbed in a degrading sense of inferiority, and in a profound subjection to priestly arrogance and enticements; for of tender, affectionate, and domestit relative sensibilities, they are totally divested.

The seclusion, inactivity, and nervous depression which I experienced, were unfavourable to my health; and the symptoms of constitutional debility that I began to manifest, were viewed with avowed satisfaction, both by the nuns and the priests. The change, however, was very gradual; but on the eighth anniversary of the counsellor's visit, he tenderly noticed my emaciated appearance; and upon hearing the report of the physician, he became convinced, that at no very distant period, I should dwindle into "the house appointed for all living."

Several months passed away without any perceptible alteration, until one morning I was suddenly sum moned into the superieure's apartment: and there t my joyful surprise, I beheld my friend Rokoirsic After kindly expressing his delight that I appeare unchanged, "I have visited you, Louise, he remarked to propose to you a change of habitation for a shot period. You will live exactly the same; but fres air may benefit you. I trust that you will have a objection." To his offer I replied, " I am not m own director, you know who manages my concerns, never did. To me the place of residence is immatt rial, as long as I am under your kind surveillance."-Rohoirsic nodded a smiling assent.—" Air, medicia and exercise, I added, will be too late applied ! restore my dilapidated constitution; and even cod they be essentially beneficial, except as it is our day to use every means to prolong life for usefulness in Lord's service: to a child of sorrow and of solitude. like me, without any opportunity to do good, or the hope of ever attaining any capacity for it, mere bodily relief is unavailing." The lawyer rejoined, "To benefit you exclusively, is not our design. You may very essentially serve a fellow creature in great and peculiar distress. Agonized in mind, and diseased in her frame, she wishes for a kindly attendant, and it is believed that you will exactly suit. You will be required to execute no menial or disagreeable offices. Only two things are claimed of you, that you shall divulge nothing that you see or hear, even to the superieure;" here he tenderly pressed my hand, with a look of affectionate regard, " and that you shall make no attempt to escape from my superintendence." An unwonted smile almost unconsciously overspread my face at this novel exaction, while I said to him, "The last requirement, you may be fully assured. I shall never transgress. That you have so long and faithfully interested yourself for me is my strongest consolation in reference to earth and time, and the loss of the same care and kindness would be my death-stroke. With regard to the question of my removal, I shall leave the decision of it to yourself, as the only competent judge."---" Not at all," answered Rohoirsic, "it is altogether a matter of sensibility. You are requested to perform an act of charity towards an elderly woman, who cannot long survive the combined ravages of bodily consumption and mental grief. By your sympathies, you may be able to sooth her in her pains. and to allay the pungent bitterness under which she appears to labour. No person, therefore, is so good a judge as yourself, whether your feelings will admit you to undertake the office proposed."-I replied, "My feelings promptly decide me to undertake all practica-

ble duties, however self-denving, if I can impart co fort to any person. Setting aside these personal co salerations, what do you advise rate!" The superier here impertinently obtruded her remark .- " It is po ferable for you to go, Louise; there are pecul reasons which cannot now be communicated, to indiyour compliance with this request." Roboirsic, to a inquiring look, silently bowed his head. Upon whi I immediately answered, "With all my heart, shall be ready, when?" After a pause of consider tion, Rohoirsic addressed the superieure, " I shall here in the morning at five. You will remember, the Louise must take with her all her books and person conveniences," With a haughty air, the superier answered, "Certainly, I shall take care that Louis deprived of nothing which she desires to remove.

As soon as Rohoirsic had withdrawn, I was co manded to expedite my arrangements, and in the me perfect secrecy; that no person, except the superiou might know of my departure. Precisely at the hor just before the dawn of day, my friend, your couns for appeared. I presented the superieure my adie and never since have I beheld her or the detest convent. On the third evening, I was inclosed wi in the walls of the nunnery at Trois Rivieres. the immrey. Roboirsic much gratified me by the infe mation which he imparted. "You will be entirely t Lowen, Laurer," he assured me; " you are represent to the appetioure at Three Rivers, not as an excomm need incorrigible apostate from their church, to second and loathed, but as a hereditary heretic to pieced land rour case is stated to be hopeles but it is extenuated on account of very peculiar grie which have revered your wrong opinions, so the ible upon all other matt אומי שנת מחיץ ליונרים ליוני

and inoffensive as a child; yet upon the subject of religion, you are flighty, very stubborn, and consequently must be left alone. The superieure has been apprized, that you never mention your opinions, unless other persons thoughtlessly introduce any objections to them; and upon this point she is cautioned, upon no pretext, to have any intercourse with you. lady also who wishes for your company has been instructed to believe, that you are naturally very kind, and that your acceptance of the proposal proves that you would not be insensible to her necessities and sorrows." I was received with much cordiality. My protector, before he left the convent, thus addressed me. "You will inform the superieure without hesitation of your wants; in the supply of which you will be amply indulged. Some trifles have been provided for you, which are already in your proposed apartment. I shall see you during the holydays; till then, adieu!"

NUNNERY AT THREE RIVERS.

How blest the pilgrim who in trouble
Can lean upon a bosom friend—
Strength, courage, hope, with him redouble,
When foes assail, or griefs impend.

Louise thus detailed the account of her residence at Three Rivers.

Since I was forced away from you, my brother, this was the only truly peaceful part of the years which have elapsed. The change was beneficial. I encountered no vexatious interruptions; I was not encircled by discordant inmates; I received no insults; I was exempt from fatiguing duties; and, for a short season, I was in personal comfort and tolerable health. Often

have I endeavoured to transcribe my memoranda, but the internal conflict produced too much agitation for the task. There are emotions which no genius can describe, and sympathies which no artist can depict. The superieure was ever kind, but extremely guarded, and always conducted herself as if she was implicitly bound to comply with the directions of the bishop and his vicar-general, to whom she professed canonical obedience.

Three days elapsed ere I was informed of the actual object of my transfer to Three Rivers. The superieure requested my company in the garden of the convent, to enjoy the serenity of a beautiful afternoon; and when we were entirely secluded in an alcove from all observation, she remarked, "I suppose, Louise, that you have been informed for what purpose you have been transferred to my care?" My reply was, "I understand that I have been requested to aid in alleviating the sorrows of a female valetudinarian." She then inquired, " Are you still willing to accept the office which your friend assigned you?" To this question, I answered, "I am desirous to know the precise duties which will devolve upon me. Any thing which I can do I shall willingly undertake, but I cannot assume laborious services for which I am incompetent." The superieure subjoined, "Your only employ will be to attend upon the lady, and if you can, to diminish her mysterious and deep-rooted sadness. In what method that can be effected, is left to your judgment and experience. You will be at liberty to sleep in her apartment or not, at your option. A servant is expressly designated to wait upon you. only injunction which I am commanded to enforce upon you is this, that you are neither to converse with the lady when the servant is present, nor to commusate nicate either to her or even to me what your companion may confide to you." I felt embarrassed with this condition, and replied, "I am inexperienced, and may want advice and assistance, to whom shall I appeal?" The superieure remarked, "No circumstances can arise, which in this respect will require the interposition of a third person. In all cases which refer to her health, the attending physician will be consulted; and concerning your personal comforts, you will always recur to me, and I shall take care that not only every want shall be supplied, but all your wishes shall be fully indulged." To this arrangement I consented, upon which she instantly arose, placed a letter in my hand, and, as she was retiring, she added, "I shall join you in an hour, but remember inviolable secrecy must be maintained;" and she returned to the convent.

My attention was instantly directed to the seal and superscription, and I fancied that they were the same with which you and I had formerly been so molested. The conviction of their identity, as more accurate scrutiny confirmed my opinion, almost overpowered me with the portentous dread of some new indefinable calamity. Tears partially relieved me, and, with as much composure as I could assume, I commended myself to God, and earnestly implored his guidance and support in this novel perplexity. My mind was encouraged, and the recollection of his past goodness fortified me. I realized, that worse evils than those which I already had escaped could not befall me, and the additional confidence which I reposed in your lawyer, as the instrument in the hands of Divine Providence to guard and superintend my welfare, strengthened me. You will sympathize with me, Diganu, when you peruse the accompanying letter.

104

LOUISE M.

"How shall I address you, Louise? On a former occasion when you received a letter from me, I was your tormenting persecutor, and your base unnatural betrayer; now, I am your penitent, broken-hearted mother!"

"Mother!" I involuntarily exclaimed with inexpressible tremour, for then in a moment all the horrible past, with its inconceivably aggravated criminality. rushed into my mind, "Mother!" how I felt, what I thought, or even where I was, I could scarcely comprehend. All were so commingled in a species of temporary hallucination, that I know not what I said in my soliloguy of appulling surprise. The first consistent remembrance that I experienced, was the precious application to my soul of the Lord's words recorded by the prophet Isaiah. "Can a woman forget her sucking child, that she should not have compassion on her son? Yea, they may forget, yet will I not forget thee." It was a salutary cordial to my agitated heart, and at once infused the idea, that I was thus remarkably appointed to attend and support the enfeebled and dispirited woman by whom we had been ushered into the world. Dreadful, however, as were all the former scenes, and affecting as our first interview must necessarily be, yet I felt as if divested of a burden; and instantly adopted the resolution to submit to any thing for her sake, with the hope, by Divine grace, of being instrumental to her soul's welfare. Again I besought the Saviour's blessing in the discharge of these unexpected duties, and then with tolerable calmness, I studied the remainder of your mother's letter.

She thus proceeded, "It is not necessary to inform you of any particulars with which you will afterward,"

become acquainted. Since our last separation, my life has been a term of wretchedness and alarm, justly merited, but almost too great to be borne. To alleviate agonies which have corroded my constitution, and which all other attempts to diminish have only embittered, I some time since proposed, that as lengthened life for me could not be anticipated. I might have you for my companion. With great difficulty the objections to this measure were vanquished. Not that the persons who have us in their bondage feel any concern for our comfort, but they are terrified at the idea of any possible mode existing by which your past history shall be published. Diganu's rising character and influence in society, combined with the resolute opposition and unyielding measures of Rohoirsic, have intimidated our enemies; for now, they are not less mine than yours!

My wishes were conveyed to the counsellor, with the reasons by which the plea was sanctioned. chief argument urged against the design was this, that your avowed heretical opinions, as they are denominated, precluded all intercourse with you. Upon this point, I fully satisfied the Jesuits, that although I was profoundly ignorant of all that you believed and practised under the name of religion, yet I was not less filled with an unconquerable detestation of themselves and their priestcraft, their doctrines, superstitions, frauds, and pursuits; that this aversion had not been imbibed, as they well knew, from any person or book, but that it was the result of my own reflections in the dreariness of my cell, amid the intervals of sickness and pain. As I was no longer deemed worthy of flattery and solicitation, all their terrifying artifices were tried in vain. I repelled them with their own weapons. When they attempted to affright me with

their excommunication, I ridiculed a menace, all the horror of which they themselves had extracted: as they had often assured me, that it was only an instrument to manage the weak and silly populace, that they may be cajoled into a perfect acquiescence with their authority and injunctions. Sometimes they denounced all the fires and tortures of purgatory and hell as my portion. My sole reply was a scornful retort, that they themselves had often said, that a future state was a fiction, only propagated to fill a priest's coffers with money and to terrify the ignorant multitudes Then they would declare, that no masses should be said for my soul. My answer was this, "You yourselves admit that the mass is a contrivance only of the pretres to procure offerings from your stupid disciples, because you confess to each other your belief that it is impossible for any reasonable creature to credit the doctine of transubstantiation, and that it was invented; only to support the priest's power over the foolish people, who are taught that you can make and eat your god whenever you please, and then you absolve each other for your shameless hypocrisy." Upon various occasions, they threatened me with everlasting burnings both body and soul at the future retribution. This I repelled, by assuring them that they had often taught us, and we all supposed their account to be true, that the doctrine of the soul's immortality, the resurrection of the dead, and a judgment to come, and in short, that all their pretended religion of Jesus Christ was only a profitable fable for the pope and the priests. But although I resolutely opposed all their. attempts longer to govern me, yet I was actuated only by the spontaneous dictates of my own mind, for keep cannot perceive, that a religion which transforms all. society into a pleasure-house for the indulgence of iew pretres, can be of any value; and my own experience led me to conclude, as they proclaim, that all heir pretended religion is a fabulous imposture. My natural conscience, however, was still partially in exercise. I was tossed to and free as in a tempest. I could not undoubtingly admit, that there is no God, no eternity, and no difference between virtue and vice. I cannot now believe, that the wicked are equally good and estimable as the virtuous, and that when we lie, all mankind are extinguished. In proportion as I was forced to deny the delusive doctrines of the preres and the chaplain, my agony became intense. effected upon what I had been and what I had done. My mind was totally empty of all satisfaction, and I ejected all my former deceptions, with no truth to mlighten or direct me. All my ideas were fraught with fearful remorse and withering anguish, until a ay of light and hope glimmered over me, when the udden impression first entered my mind to claim our attendance. I insisted, and they refused. I perevered, and they were obstinate. The counsellor rrested their attention more pointedly to the object y co-operating with me. Finally it was arranged. hat I should be removed to Three Rivers, and that ou should meet me here. My chief motive, I confess, I was anxious for an associate, in whom could confide, and from whom, if possible, I might earn the way of true repentance, that I may die in seble hope, if not in perfect peace. The superieure nows nothing of our affairs, except that we are moner and daughter, and reputed heretics, who must be ndulged in our accursed errors, as the priests name hem. We are also characterized as two miserable alf crazy idiots, who for a long time have been sepaated, but whose friends are so influential, that we

must enjoy tender care and affectionate treatment. I was no warry that you should thus be apprized o our new relationship before you see the; and also o my desires, that you may not recoil with aversion had you recognised your former most unnatural, treacherous and side tender. I can make you no atone ment for the past, nor promises for the future, except that you will not find your detestable fellow travelle to Jacques Cartier, in

Your repentant and sorrowful mother,

THERESE.

The superieure returned to me before I had fully recovered my equanimity, "Have you any message or communication," she asked, "for Therese?" It reply I stated, "Be so good as to inform her, that? shall prepare an answer to her letter, which shall be presented to you in the morning." After much deli beration, I sealed the sheet which you will peruse, my brother, with melancholy emotions. You will per crive that it is stained with my tears and marked with my blots. My agitated spirits did not permit me to dwell upon the shocking retrospect. Besides, our ap pronching interview and subsequent residence in th same apartments rendered all discussion superfluous except those declarations which were adapted to pre pure the mind of Therese for an amicable reception and for candid intercourse.

Тикиляк:

"Your letter fills me with the utmost surprise, an excites the most contradictory emotions. To find mother after having never known what that endeating word means! but to discover my mother in you lind not so many other painful circumstances authorized your claim, the fact would be incredible. I can not reproach you. I pity your anguish, and most will

ingly consent to try my feeble energies to relieve it. But I must insist, that unless you choose to detail your past history, that I may understand in what way most effectually to assuage your sorrows, I may not hear any illustrations of former events, except for the sake of Diganu. A penitent, heart-broken mother! Ah, what do these epithets convey? Yet I rejoice, if you are sorrowful, that you are repentant; and I bless God. that "the sacrifice of a broken spirit and a contrite heart, he will not despise." You have rejected the priest's odious doctrines and criminal temptations! then I may hope, with the Divine aid, to be of some benefit to you, and gladly shall I consecrate my hours to promote your spiritual instruction and personal comfort. To be a blessing to you in your decline will be ample compensation for my past trials, afflictions, and disappointments. You represent yourself as a very different person in appearance from what you were when we last parted, and what is Louise? I am told by Rohoirsic, that I am so altered, Diganu himself would scarcely recognise me. I shall submit myself entirely to your control, so far as is proper, and will endeavour, by unceasing assiduity, to prove my entire willingness to serve you, while I am learning the lessons which appertain to a devoted, faithful, and affecionate daughter.

Louise.

The reply to my note was a verbal message by the uperieure, "Therese proposes to receive you this afernoon." I knew not how to occupy the anxious and explexing interval. If I attempted to read my otherwise most attractive author, he interested me not. Ay bible, "more to be desired than much fine gold," ould not fix my vagrant mind. Even prayer itself id not allay my feverish emotions. The hours elags.

ed in a round of capricious fancies which we tute of every semblance of reality. When I mentarily serious, or when actually offering t petition to "the throne of grace," I was be but my roving imagination instantly passe those rational boundaries, and left me bewi retrospective combinations, which you alone, can accurately conceive. As the hour of o view approached, I became more agitated a terminate how to speak or act. I could only God for his indispensable aid and direction. in excessive agitation, I was conducted to a room by the superieure, "This," said she, rese's apartment." With a languid palpi heart, I advanced, the door was closed, and first time, I was in the presence of my avowe

Our ignorance of each other was mutual. was the dissimilitude between the woman who me at Lorette, and Therese in the convent Rivers, that I dared not speak. I could not: identity. We continued to gaze at each other surprise. After a long and agitating paus scarcely human uttered, "Come near me, le if you are Louise indeed, let me look at my your forehead." The sound, although so was the same. No lapse of years could obli former words which she addressed to the cure here, look at this cross on her forehead!" I ment, I almost fancied myself again in the Lorette, writhing in all the agonies of that tre "Fear not," she presently added, "i my Louise, I shall instantly know you, alth cannot recognise each other's person, and I prove to you that I was your guilty enemy at Trembling, I obeyed the invitation, and kr her, who was seated in an easy chair. She threw back my hair, it was the same mysterious touch, kissed the cross, told me to rise, directed me to a drawer, and before my eyes was the very same dress which I wore at Lorette, and of which she had divested me immediately after our arrival at the general hospital. All incredulity at once was extinguished.

For some time, we both maintained a natural reserve, but it gradually disappeared. For she realized in me a friend whom she had never before known, and I found in Therese, a tenderness which I suppose mothers only can feel and display. The first preliminary to be adjusted was the manner of addressing her. I could not adapt myself to use the term mother, and she insisted that I should call her Therese, being the only appellative to which she had been accustom-"Besides," she remarked, weeping with great perturbation, "I am not worthy of the respectful and endeared title of mother. It presupposes a relation which I never sustained to you, affections I have never yet experienced, and duties that I have not performed."

Therese almost constantly developed the same heart-rending uneasiness, an uninterrupted bitter compunction for her past actions, an insatiable avidity to obtain saving knowledge, and increasing attachment to your Louise. Her bodily strength decreased almost imperceptibly, and was only manifested in the feebleness of her steps, and the gradual restriction of the length of our promenade. Until we became more unreserved, to read to her the scriptures and my other books was my chief employ. Sometimes she would propound a question for information, when she apprehended a liability to mistake; but generally she was absorbed in her own meditations. The first exhibition of a

for more familiar intercourse was a request that uld communicate to her the particulars of my pe from the pretre's house; and my subsequent ery while a resident with you. "I have no wish. ise," she added, "to distress you by the recital. only reasons for desiring you minutely to retrace ir sufferings are these—that thereby I may more urately understand your mental exercises, and also mote Diganu's welfare. I can gladden you by the surance of the latter; and trust that I shall learn mething of the operations of conscience, from your stail of the manner in which truth irradiated your ad." I also observed, as the scriptures became nore impressed upon her thoughts, that her expressions of penitence were more consistent, and that she grew in correct knowledge of the genuine character and design of Christianity. Yet a soul-wringing tone of despair, and an ear-tingling expression of anguisk were often mingled with all her penitential acknowledgments. While I applied the tender invitations of redeeming mercy to her condition, she repelled them. She thought that there was nothing in the sacre records which resembled her case; and the volume c divine love seemed, in her apprehension, to be only the authentic declaration of her doom to everlage ing wo. In its doctrines, consolations, and example as revealed by the oracles of God, religion appear too elevated. It did not in her estimate adapt itself the peculiar self-abhorrence which she realized; it propounded no pattern of a person whose transg sions had been clothed with enormity similar to which characterized her wickedness. Her sorrov sin, therefore, produced no correct confidential net for mercy. She dreaded the indignation of the ju and longed that his athful sentence should be

ed; but she could not admit the extension even of the godlike Saviour's mercy to such a heinous crimi-Upon considering this state of her mind, I thought that by distinctly unfolding my own spiritual maladies and the methods of cure, with apposite remarks, I might assist her judgment, and obtain additional influence over her. But it was very difficult to decide upon the most efficient means and the most suitable periods. From internal disquietude and nervous irritability, combined with her varying corporeal alternations of strength and feebleness, and also from the remains of that artificial character which had previously belonged to her, Therese was occasionally captious; and although her attachment for me appeared stable and sincere, yet in the exhibition of it, she was sometimes exceedingly capricious. My inexperience was often nonplussed in overcoming her waywardness; and it was probably almost impracticable for her to subdue all those suspicions of my fidelity, which our extraordinary situation could not fail to excite. To remove these inauspicious feelings constituted another argument for my manifesting all possible sympathy with her, by compliance with her desires.

She was also very solicitous to ascertain how I began to doubt the infallibility of the priests and their doctrines. This induced me to narrate my interview with the dying Marguerite. "Ah!" remarked Therese, when I had finished, "her account was true, Frequently did she admonish me against my foolist opinions; but she did it so cautiously, that I could never find any thing to report to the priests to her prejudice. She was blessed in her humble station, for as she had no money to bestow for masses, absolutions, and all their other Jesuitical impostures, they

cared not for her attendance upon them, and thus she was despised as beneath their scrutiny." I replied, " I did not understand from Marguerite, that she ever had cautioned and warned you as she did me." rese answered. " Not at all. Had she told me twentyfive years before, the same things which she addressed to you, her life would have been the immediate forfeit." I instantly demanded, "How then, Therese, could she have admonished you against your false sentiments?" Therese rejoined, "She discovered my danger, without doubt, from the prior knowledge which she had acquired, and from the silly declarations that I made. I used to tell her that we must not offend the holy pretres. She would look grave, and ask me, 'whether is it better to please God or the priest?' I would try to convince her that this was the same thing. 'I pity you, my dear!' would she say, 'but suppose God commands any thing and the priest forbids it? or suppose the priest enjoins you to perform any action which God prohibits, in those cases you cannot please both those conflicting authorities?' But I would say, 'Your supposition is impossible, because the priest being infallible, can only tell us what God orders, and we can know what God directs only by the priest's explanation and instruc-At these absurd speeches she would be silent, or sometimes speak to herself, and often I thought. maugre all her endeavours to conceal it, that I saw on her countenance a smile of unbelieving contempt. I was then too ignorant and enslaved to comprehend her meaning; now I should know its purport." I' answered, "When we correctly examine ourselves. and our individual responsibility, it is most mortifying to human pride, and indeed almost incredible, that any persons can risk their eternal salvation upon such

ross delusions." Therese inquired, "Did you never elieve, Louise, that it is mortal sin to offend the preres?" To this question I replied, "Not exactly in ill its extent. Before I had been fully trained, Marguerite had given me some gospel eye-salve which enabled me to inspect for myself. Hesitation followed; and the person who once begins to doubt the priests' infallible supremacy, speedily rejects all their abominations. But was there no other point on which she spoke to you?" Therese said, "Yes; I remember once, in particular, after I was boasting of having been absolved by the chaplain of all my sins, both venial and mortal, that Marguerite asked me, 'What is the difference between those kinds of sins?' I could not define my own notions, which I had imbibed from the priests; but my reply was to this effect, mortal sins are those which are done against the laws, power, and interest of our holy church, and all other offences are only venial sins which will be purified by the fire of purgatory." I inquired, "When you attempted to enforce upon me the belief of this blasphemous and polluting doctrine, did you really give credit to it?" With a groan and sobbing, which bespoke her interal agony, Therese rejoined, "Certainly, Louise. vas then so blinded by their deceitfulness, so infatuited by their artifices, so corrupted by habitual ungodiness, and so hardened by their infidelity, ceremonies, ins, confessions, and priestly absolutions, that I could ave perpetrated any crime, and deemed it a virtue, if be pretres had commanded me." I almost involunarily exclaimed, "Blessed be God, who redeemed my fe from destruction for my marvellous deliverance! ut when you uttered this irrational distinction in your stimate of wickedness, did Marguerite make no renark?" Therese continued, "She cast upon me a

110

scrutinizing look, doubtless to ascertain whether I was actually lost to all sense of female decorum, and reading in my features that some remains of innocence existed, she begged me not to think so lightly of sin before God, as to suppose, that the transgression of his commands could pass unpunished. I observed in reply, 'The evil is done away by our own penance, the pope's indulgences and the priest's pardon.' She next demanded, But what are the sins which can thus be remitted?' I answered. 'O! I know not particularly: all that matter, you know, the priest explains when I go to confession!' Marguerite then said, 'Very well; but suppose the pretre should tell you that it is no sin to blaspheme God, to utter falsehoods, or to live unchastely, will you believe him?' I replied, 'You know that if the priest orders me to perform any action, then it loses all its sinful qualities.' ized instantly, that I was well fitted for their most unholy designs." I answered, "After all that I have myself felt and heard upon this wretched subject, I can scarcely conceive. Therese, that this rule of action is seriously believed by any persons in their senses. The inclination to vice must have become ungovernable, before an opinion so clearly destructive of all morality can possib'y be received by any rational beings; and then it must be avowed solely to palliate and justify their sinful course." Therese responded. "Yet you must undoubtedly have been taught that fundamental doctrine of their church, and had not Marguerite pointed out its gross offensiveness by the personal application to yourself; and had you been earlier exposed to all the contagion of seductive examples in the convent, and to all the insnaring blandishments of the chaplain and other priests, without intermission, restraint, e. ' counteraction; do you think! Louise, that you would have defied successfully every temptation, and vanquished all their terrors?" My answer was, "I shudder at your disgusting picture, Therese, and adore the Sovereign and merciful Disposer of events, that I escaped the horrible abyss. But did Marguerite's indirect instructions shed no light upon your mind?" My trembling and weeping associate replied, "No, for I urged upon her, our duty to believe every thing the priests tell us, and to do all that they say without the least hesitation. This I contended was the only source of our peace and safety." Here I interposed, "If Marguerite at that period believed as she did on her dying bed, I should think that so monstrous a principle must have been rejected by her."

"Listen, Louise," she added, with great agitation, "Marguerite appeared to be deeply affected by my folly. 'I am a Christian woman,' she remarked, 'and have never had the soundness of my faith disputed. but I cannot believe every thing I have been told. When a little child, did you not read the book of fables? But you never supposed, that the wolf and the lamb actually argued about the water flowing down the hill,' she glanced at me with her well-remembered expressive and piercing eye, 'although I have often seen human wolves in sheep's clothing devour the innocent lambs.' Ah! Louise, now I bitterly know what she intended, and often since have I been harrowed and astonished that I did not comprehend her exactly appropriate allusion. Doubtless perceiving that in this covert manner I was impenetrable, she made another attempt, and gradually proceeded, until her attacks would have rescued me, had I not been so irrecoverably duped and blindfolded. 'If a priest should state to you, she inquired, that being duly

commissioned and qualified by the pope. he can about gate the ten commandments, will you believe him? To this startling question I answered, 'I should suppose that, if I differed from him in opinion, my sentiments, are incorrect!' She instantly remarked, 'Then you would admit his interpretation of the Divine law to be true, though he flatly contradicted its only meaning and its plain express words?' This exposition rather staggered me, so that with some hesitation I replied, 'Undoubtedly, Marguerite, because you know it is not for us to set up our judgment against our holy mother the church, of which the pretres are the ordained infallibly speaking tribunal." Once more I interrupted Therese, and said," That principle I know to be correct. I even fully assented to it as a general theory, after I had discarded it in its personal application to myself. This fact, therefore, is convincing proof, not only of the great fallacy of that wicked claim, but also that the most obligatory laws of moral rectitude are effaced by the Jesuit priests. Our Lord Jesus gave us for his golden rule, 'all things whatsoever ye would that men should do unto you, do ye even so unto them:' but I could permit the wolves to continue in their merciless ruin of the lambs, provided they did not rend me; and had not the revolving picture which Marguerite drew aided the undying impression, while I should have condemned the crime if perpetrated against myself, in reference to others, " I should have justified the criminal." My companion added. "Had I then possessed the smallest particle of becoming feminine sensibility, or of sound rational intellect, I must have glimpsed enough of my own foolishness, at least, to have guarded me against the direct assaults of unveiled iniquity, but I was so chain ed in their Jesuitical trainmels, that nothing arou

me, until I was immured in seclusion and racked with Of this truth you will be fully convinced, Louise, when I have communicated to you the remainder of Marguerite's circuitous instructions." She paused, and I further remarked, "As these opinions were not all addressed to you upon one occasion, Therese, how was it possible for you to evade the influence of her counsel, when Marguerite's advice and cautions were presented to you at different times, and at distant intervals?" Therese answered, "Well may you ask that question, but indeed I scarcely ever thought of Marguerite or of our conversations, except when I was present with her. I was too frivolous and gay, and was always impressed with the convic- . tion, for so the Jesuits taught us, that all appearances of greater gravity and less attachment for self-indulgence and youthful pleasures in the elder nuns, were not the result of disinclination, but of satiety, or hypocrisy, or of incapacity from feebleness or age to enjoy their former habitual dissipation." To this acknowledgment I subjoined, "That is true. I was often obliged to listen to that soul-destroying tale, until all that I knew of the world appeared as one vast mass of thoughtlessness and vanity. In the circle where the pretres move, shocking as is the fact, your statement is lamentably verified."

"Let me proceed, Louise," desired my companion, "during one interview, and when probably from what she either saw or heard, Marguerite suspected that I was on the verge of being sacrificed, she again introduced that important subject. Apparently as a matter only of curiosity, she inquired, 'Are you of your former opinion respecting the believing and doing of every thing exactly as the priests desire or command?' I promptly said, 'Yes!' The old woman retorted, 'Sup-

pose a heretic should declare to you that the church is a theatre, and the priest and his assistants are only actors, and that every Sunday you and all the people go there to see a farce performed, will you believe him?' I rejoined, 'Marguerite, how can you ask such a silly question? do you think that I could be imposed upon by so stupid and contradictory an assertion ? she immediately answered, 'Not at all; but suppose the pretre should tell you, that the church is a chestnut, and that all the people who go into it are the kernel, and that one hundred millions of people had cracked the same nut and eaten the same kernel, many times annually during eighteen hundred years past, that he who built the church was eaten up in the nat before he laid the foundation stone, and that although. according to the pretre's account, the kernel of the nut. that is, the church, the builder, and the people, has been eaten up eighteen hundred thousand millions of times, yet the architect, the church, and the people remain the same, and that every Roman priest has the power to change the church and people of his parish into a nut and eat them, and yet multiply them every day, so that all the people can swallow themselves and their neighbours at any time in every parish throughout the world, whenever any priest pleases; and this that every single man or woman, or boy or girl who can crack the nut, can not only devour himself, but also all the churches and congregations upon the earth, at the same time; and as often as the person chooses to pay the pretre for producing this wonderful change. and making such a nut; will you believe him, The rese?' inquired the arch Marguerite. As I had a the smallest idea in what way the parable could applied, my answer was very brief, 'No pretre affirm such nonsense.' Little did I then ims

that the corner stone of their priestcraft is unspeakably more false and incredible. However, I am now convinced of the truth of Marguerite's deduction, that if we are bound to believe a Jesuit implicitly in one thing, merely on account of his priestly office, then we are obliged to submit and to trust to him in all; for it is of no consequence, whether we bow down to the moral obliquities which he teaches and enforces. or to the fraud of purgatory, the blasphemy of transsubstantiation, or the idolatry of the mass. In answer to my short sentence, Marguerite said, 'But if you must believe and perform all the priest's words, where will you stop? If his control over your faith, and practice, and conscience be unbounded, how can you justly dispute his infallible authority, whether he teaches the truth or error, sense or nonsense, virtue or vice, piety or irreligion?"

"One might suppose," I remarked, "that no person of common rationality would subscribe to these insulting opinions, did not our own observation, and, alas! our own experience, testify, that under the influence of vicious propensities, the heart and mind of man may be induced to receive any doctrine, however base and preposterous, if it sanctions the desired indulgence of the inordinate passions." Therese added, "I am convinced that this is the only true solution of the difficulty. Ignorance of all sublime truth naturally engenders the predominance of the most grovelling erros, which become palatable by their congeniality with the objects of sense; and when aided by the endless variety of stratagems, with which, as you were reading to me the other day from Christ's words, a Jesuit, if it were possible, would deceive the very elect, these sensual inclinations dispose the mind to remove all the grand moral distinctions, and especially when



gilded over by the plausible distinction, which exists. as the Roman priests pretend, between mortal and venial sins. Thus it was with me. Marguerite perceived that I was dumb, when she asked me. 'How can you dispute the priest's infallible authority? She thus proposed to awaken my seared conscience by that exciting question. Instead of which effect, it operated upon me as an opiate, for as I could not instantly say, in what points I would venture to resist the claims of the Jesuit priests, I concluded that no exception could justly be made. Marguerite observed my unwary mental acquiescence with the principle which she opposed, and resolved to impel the arrow of conviction as far as she dared without risking her 'Will you break any one of the commandments in the decalogue,' she again inquired. 'because a priest tells you that your disobedience is a venial sin? or will you bear false witness, steal other people's property, or commit murder, if you can do k secretly, because your pretre entices you to do it, and promises you his absolution?' Proposed in this form the opinion which I had avowed did not appear defeasible, and yet I perceived no alternative, mortal sis must be committed, or the priest must be confided in and obeyed. However, I answered her. Obedience to our confessor is the first law of the church, and if I err hy obeying the priest, he will have to bear the punishment!' Marguerite replied, 'Ah! my dear, if one child at school induces another to act wrong, the teacher corrects both, and although the tempter is generally more corrupt and criminal than the tempted yet the latter is amenable for his own transgressill and bears his own stripes.' This doctrine was a evidently true to be evaded by any sophistry. I con therefore, only repel its force by asserting, 'Your prid

tiple does not apply, for it cannot be supposed that the holy priests will be permitted either themselves to fall into error, or to teach it to others.' The melancholy view which Marguerite took of my approaching degradation emboldened her finally to ask me, 'Should a priest be inclined to violate his vows and solicit you to indulge him, by persuading you that the transgression of the commandment of chastity is a venial sin. which he can pardon, what will you do. Therese: will you consent to his wicked lawless desires?' I felt embarrassed, but was not convinced and remained si-'Do you not know,' added Marguerite, 'that these things are continually done?' I answered her not a word. From your statement she accurately divined the cause of my silence, for although not then actually a guilty participant of their criminal intercourse, yet I was completely entangled and bewitched with their licentious revelry. My principles and feelings were thoroughly poisoned, and from all that I had seen, or heard, or been taught, it appeared undeniable that the natural consequence of a girl's possessing any alluring qualities, and of attaining a certain age, was, that she must submit to the priest's wanton caresses, and become the solace of his unnatural and ruinous celibacy." "I have additional reasons to adore the Divine majesty," I remarked, " for his abundant goodness in preserving me from the pit in which so many others have been entrapped." Therese rejoined, "It was always a mystery inexplicable to us, by what means you had become so thoroughly armed against the pretre's wiles, for one of the most pernicious evils connected with monastic life is this, that those who already have been insnared, are made the shameless tools to grapple fresh victims. The immediate separation of the mother from her infant, except in very

peculiar cases, destroys all tender sensibilities, the callous effrontery of the nuns, as you have awfu witnessed," here she beat her bosom and wrung hands, as if in a momentary phreusy, "renders the peculiarly qualified instruments to carry on the carry of the priests, in the dreadful work of feat seduction and ruin."

These conversations directed me in my effort enlighten and impress my companion's conscience clearly perceived that she was still very defective reference to the spirituality of God's law and the lignity of sin: which I determined, therefore, she constitute my primary points. But Therese, althoa dull, was not an unwilling pupil. All her m apprehensions had so long been confounded and pified, that it was difficult to engage her mind to ceive any thing unless through the medium of set From her I imbibed a practical knowledge of the labour which is requisite to turn an old sinner from error of her ways. She was not an example of I found ignorance, but her mind had always been ha uated to erroneous conceptions of every thing nected with the human character in our relation v God. Her whole life from premature womanh had been a ceaseless routine of a loathed, been tiresome and unmeaning, ceremonial of preten worship, flagrant violations of the divine law. and use of the most pernicious methods to harden (science and deaden all moral sensibility. My experience, although not impregnated with so m morbid mixtures, led me to introduce to her atten those parts of the Scripture, which avowed the am rity and sanctity of the divine government, and cially those passages which unfolded in the pointed and impressive manner, the omniscience

mnipresence of God. I had found the truth of the dage, "the fear of the Lord is the beginning of wislom:" and I had also experienced that the quickenngs of that fear are peculiarly vivified by the remembrance of him to whom "all things are naked and open." To these spiritual subjects, Therese was lamentably insensible. She had never known any object of worship, except through the carnal visible images and idols of her mummery; and although, from having long derived no satisfaction by worshipping them, and from the Holy Spirit operating to unfold to her the folly of trusting in nothings, which can neither see, hear, feel, nor assist, she had discarded the external objects of her superstitious rites; yet her mind had not found the Great Supreme, as the sole basis of confidence; as the Apostle Paul expressed her state, "she had turned from her idols, but not to serve the true and living God."

While residing with you, my brother, I ascertained that the only effectual method to dissipate the mists of error in which I had been educated, was the endeavour to obtain the rays of the sun of righteousness, by a steadfast perusal of the sacred volume. So sudden and bright was the refulgence of the gospel, I could scarcely believe that the book which I had procured was genuine. I had to undergo a similar but more tedious period of partially doubting amazement with your mother. Therese could not conceive, if the bible is true, how the priests dared to restrain the common people from perusing its holy instructions. This scruple I vanquished by proving to her, that there is not one doctrine peculiar to popery which is not directly prohibited in the scriptures, and that it is evident, therefore, the priests forbid the study of the Old and New Testament, lest their idolatrous and cor-

rupt practices should be exposed, and themselves, with their priesteralt, be rejected. It was more difficult to convince her, that the pretres wilfully distorted the secred orncles, thereby to enforce their treacherous impesitions upon the souls of men. She detested the Jesuits whom she had known: but it was not so much for their dreadful frauds and unholiness, as on account of the personal miseries which she endured, either from her part connexion with them or through their direct instrumentality. In respect also to her own individual sins, she seemed more disposed to impute them to the instigations of the Roman priests, than to her own choice, and willing participation. Thus her mind was shielded in a double delusion almost impenetrable, and she realized not the feeling implied by the Psalmist, "I acknowledge my transgression, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight."

Sometimes I became almost impatient, when I discerned how slowly her mind received the plainest dietates of revealed truth. Her objections, however, gradually became weaker. I found the words of Christ very beneficial for my assistance, " search the Scriptures;" and I argued, that the Saviour's authority was paramount to that of all inferior teachers, and that although I had encountered great obstacles to understand them, yet by patient assiduity and humble sincere prayer, I had found, that "whatever things were written aforetime were written for our learning, that through comfort of the Scriptures we might have hope." Often did I read to her the penitential Pealms. and the chapters of ancient history which record the lamenting confessions of patriarche and prophetes especially those which directed our meditations to the degeneracy of human nature, the lost and ruined cast dition of man by sin, and the corruption of our own hearts whence all sin flows. On these occasions, she would sometimes stop me, and think. Although little conversation then occurred between us, yet I frequently reminded Therese, that the word of God to be beneficial must be personally applied, and if its doctrines and examples and commandments are not thus enforced directly upon our own consciences, its important in-

structions will be of no permanent advantage.

There was also a wandering inattention in Therese which often disconcerted me; but I had counted the cost of my services and patience. I beheld a woman emaciated, enfeebled by a lingering malady, wretched, agonized with most tormenting fear, enshrouded in the deepest mental gloom, and agitated by a tempest of conflicting passions. Although I had received from her the utmost injuries which she possibly could inflict, and although she had dishonoured every feminine characteristic, and severed all the endearing bonds of common humanity, yet she was forlorn, despised by the instigators of her crimes, and claimed my compassion. She possessed an immortal soul, and it was my duty to use all appointed means, under the Divine blessing, for her salvation: and she was my mother! and she was your mother, my dear Diganu! and her wicked ways had not exonerated me from my duty as her daughter, much less as a Christian. These considerations animated me to persevere. I could not forget my own past ignorance, my former danger, my marvellous rescue, and my present privileges and consolations. Therefore I constantly supplicated for wisdom to act aright, and for full success to my feeble exertions. Knowing the danger of bewildering her mind, and aware that until Therese correctly apprehended something of the Divine character

124

and attributes, and until she also felt that his " law is holy, and his commandments holy, just, and good," I should be only "as one who beateth the air;" an much as possible I restricted myself to these two subjects. Occasionally I adverted to Marguerite's evangelical understanding of the genuine effects of saving knowledge upon the soul. I selected some examples from the sacred word, and also different corroborating testimonies from the volumes which I possessed to the same effect; and at length, to my great delight, I discovered that her conscience began to yield to the light and the truth. Sometimes Therese would inquire, "How is it possible that such great coincidences in experience and language can exist among persons of different ages and countries?" This fact naturally led me to urge the universal suitability of the bible to the wants of all mankind, and to argue that the ideatical effect of pure Christianity in all persons, however otherwise unknown, was an undeniable proof of its divine origin and bestowment. I also perceived that she was often affected with devotional expressions, particularly if they implied intense feeling, and aversion to mental disquietude; and she would frequently use David's figure, that "the bones which thou hast broken may rejoice." Yet I could discover nothing of a direct tendency to that avowal of contrition accompanied by the exercise of faith and earnestness of prayer, which I so anxiously longed to wifness. When persons have wandered so far, not only from the pathway of righteousness, but also from all natural decorum, and have violated every powerful and salutary restraint of conscience which the Judge of the quick and the dead has appointed for the ordi and comfort of | n; if in ercy they are av ikened the verge of the p whe

to the abyss of eternal wo, it seems to be the appointont of infinite wisdom and love, that they shall usuly feel their steps with caution, as they retrace their
urse to "the strong hold." One hope often comsed my mind. Without any hesitation, Therese
ould feelingly confess that she was among the chief
sinners. I also knew that much of her criminality
d flowed from ignorance and unbelief, and although,
st she might be tempted to deceive herself with a
llacious hope, I never adverted to this special point
the apostle Paul's confession, yet from it I was enuraged to pray, that the faithful saying might be
lfilled in her believing and appropriating acceptaon.

During many weeks it would be easier to describe er state by negatives, than by affirmatives. She bad ot, as I conceived, evangelically repented, but her inscience was entendered. She did not believe in the ord Jesus Christ, but she totally rejected all other pendence for salvation. She was not a fruitful serint of the Redeemer's but she no longer trampled son his rightful authority. She could not forget the isatisfying vanities which she had so long and arintly pursued; but she had imbibed an utter renugince to all her iniquitous practices. She had not ceived the pure gospel, partly from the uneasiness hich she felt in submitting to its voke, but she utterly sowned the merciless tyranny of the Jesuit priests. he was exactly like a traveller without a guide in a sert, where to stand still is impossible, but to move to storm every conceivable danger. Gradually, owever, her peevishuess was less distressing. mper was amended, and her remarks upon religious pics became more frequent and more scriptural. hether this was the result of our seclusion from the world, or our attention to the books which I read to her, or to any effectual application of divine truth to her own peculiar state, I could not decide. I hoped the latter, but I rejoiced with trembling. She appeared to manifest less anxiety to know my own personal history, and the subject was scarcely ever adverted to, except to ascertain how I felt at the different periods when she was present with me; thereby to explore another trait in our varied recollections, that she might comprehend all the operations of the vine truth upon our minds. These cursory investigations being spontaneous, gratified me, because they indicated an inquiring mind, and certified, that the hours of silence and of our separation were not totally

unprofitable.

On the last day of December, after I had read aload some of the Psalms, and a passage from one of my authors adapted to the end of the year, Therese addressed me, "I know not, Louise, how exactly to account for the fact, but I have never known so agreetble a time in my life, as the weeks which have elapsed since you came to Three Rivers." My reply was, "I rejoice if I have been able beneficially to serve you, and to show you what I might have been, if other circumstances had controlled our mutual destinies." Therese answered, "That subject may be discussed upon some other occasion, my object now is to remind you, that to-morrow we may expect to see Rohoirsic, and I shall be pleased to tell him of your great kindness to me." I again remarked, "I have not forgetten, Therese, that he has never yet disappointed me: and he knows, that no day in the year has been anxiously desired as the first. It has been always. since my separation from iganu, a day of comforti my own mind, and of gratitude to God; and althou

my friend did not absolutely engage to see me on any particular day, but during the holidays, yet I hope that the morrow in a peculiar degree will be a day of peace." Therese rejoined, "I do not, I cannot expect, indeed I have no right to look for a day of comfort, or to be at peace; but I feel sincerely thankful to God, for sending you to me, and if I am not stronger in health, that I am improved in knowledge, and clearer in principles, than at the end of the last year. My expectations, Louise, are very contracted. I cannot even lift up my eyes unto heaven. I can only cry, God be merciful to me a sinner; and yet twelve months ago, I had no knowledge of myself, nor can I truly say that I even desired thus to be made rightly sensible of my guilt and danger, and to obtain deliver-

ing grace."

I know not exactly how I felt at these hopeful avow-I could only silently pray that the Lord would begin the good work, if it was not savingly commenced, and if the incorruptible seed by the word of God had been implanted, that he would carry it on until the day of Jesus Christ. Therese was watching me. Whether my lips moved, I know not, but she saw my repressed emotions of satisfaction and interest in her humble and artless acknowledgments. "Louise," she said, with great pathos, "I am not acquainted with these very important concerns—you are. Pray for me as you do alone for yourself; and give thanks to God, that we may end this year, seeking his mercy, and imploring an increase of good for the New Year." She had never before requested me to pray, nor did I feel qualified to be a devotional leader for another; but who could resist such an appeal, at that season, and from our humbled, contrite mother? From that period, your Louise censed not to offer her daily pray-



ere and supplications, making out it these keys my anown out. God.

True to the sour, on the morning of the New Year, Rosoneie enteret, not em graincietes us un our su real comfort with carts other. Having ricased Theyear and deligibled me by assuring us of your man perity, he departed, accommands with our blessin sod regard while we mutually resolved, that his is vention to write us in the same Emiriation had attended with such propinious effects. One of consequences of the counseller's Test was unexpect Speedily after. Therese requested me to recount! manner of my excape from the prette's residence. I think, during our whole intercourse, that nothin seemed to gratify her so much respecting our tea concerns as my pariative. "It was not to the wretched woman Gui-e's fears only, that you owell your salety in part." Therese remarked, "but alto to the Jesuit's anxieties. He knew that it would be impossible long to detain you without a public expoaure: his visit to Quebec, therefore, was to arrange a proper place for your reception: but have you se suspicion who that priest really is?" My reply was. "No, I never could form any idea of the place or his name." I know not which of us developed the streamout abovering, when, with a tremulous voice, scarcely audible, and concealing her face with her shawl, a uttered the short but frightful sentence, " That price is the father of Diganu." This electric evolution of a labyrinth of terrific mysteries was indubitably hursful to my bodily energies. From that shock I never recovered. However, it destroyed at once all the print? aversion which I had constantly experienced to become acquainted with the history of our mother. Had her atrength admitted her to have written her dreadfal

tale. I should rather have perused than heard it, but as that labour was not feasible on her part, I resolved, if possible, to ascertain all that it might be proper for me to know of her past life, in conversation; as I judged, that however repulsive and awful might be the disclosures which she might make of her sinful course, all her other sins could not possibly transcend in enormity the single atrocious wickedness which she had thus avowed. Therese saw the effect which her most unexpected communication had produced. With her comparatively blunted sensibilities, she had not nicely comprehended how I should feel, but as she afterward stated, the harrowing fact was disclosed to me, expressly that I might be more anxious to know her biography, as well as our own in connexion with her's, and as of unspeakably higher importance, that I might be able to administer spiritual knowledge to her exactly adapted to her necessities. tially, my brother, you were sent to our assistance. I directed Rohoirsic to transmit me some books, the value of which I knew not except by reference. I gave him a carte blanche, with my earnest prayer that you might be directed by the Holy Spirit to send me those volumes, which, with the Scriptures, should make your mother wise unto salvation. I carefully studied every book before I read it to Therese, that I night not unintentionally mislead her. When you rgain examine those precious memorials, you will perceive how attentively your Luther, your Calvin, your Claude, and your Saurin have been scrutinized: and you will rejoice to be assured, that their illumination irradiated and consoled the close of our earthly pilgrimage.

The hideous information, which had been so conisely but impressively conveyed to me, produced no derangement of our intercourse upon otl subjects; but for some days, not a syllable of a pen mal reference was exchanged. We talked of man and his corruption, of sin and its deformity, of the hardness of the human heart, of the infinite compassions and wonderful forbearance of God, of the preciousness of the Saviour, of the necessity of regeneration, of the contrasts between an obdurate sinner and an evangelical Christian, of the value of the soul, and of the aublinely unutterable feelings connected with a just view of the resurrection morn;—and it is a cause of gratitude, that we were enabled occasionally to forget ourselves in these soaring etherial contemplations. solicitous to hear more of Therese's way wardness, so far as it concerned ourselves, yet I almost shuddered at the anticipated narrative. She perceived my saiden excitement, whenever a remark approximated the boundary between the actual past of guilt and the present reality of compunction, and therefore sagaciously adopted the only mode, by which, probably, the repulsive subject eligibly could have been resumed. Some circumstance, originating in our temporary feelings, had led our conversation to the subject of human mortality, and its momentous consequences. There had been an indistinct allusion to the possibility of a feture personal recognition of each other by earthly associates. On this point, Therese had before declared me a visionary; but she then selected the interesting theme as a key to the elucidation of all h secrets of our earthly existence. "I suppose, then," said Therese, "although you may never see your brether Diganu any more upon earth, you expect to me him again in heaven?" Well did she appreciate him the recollection and mention of you ever operated as an unfailing cordial to my perturbed spirits.

hesitatingly replied, "Can I doubt it? Shall we possess less discernment, knowledge, and Christian affection in the invisible world of light and perfection, than in this gloomy vale of deficiency and sin? Is not paradise revealed to us as the general assembly and church of the first born who are written in heaven, the spirits of just men made perfect? and I confidently believe Diganu will be there; and I hope with you, Therese, to enjoy that sanctified undying communion

of which on earth we have been deprived."

"If your interpretation of the Scriptures be true, the anticipation is probable," your mother answered; "and you think that you will meet him with no other emotion than inconceiveable ecstacy." My reply was this, "Assuredly, the imperfections and the dross of our sinful nature thence will be excluded; and in the elevation of celestial sanctity, we shall be conscious of nothing but the most refined and rapturous bliss." My companion inquired, "You mean, I suppose, that congenial persons who have always lived and loved in the reciprocal interchange of the purified affections and benevolence of Christianity, may thus anticipate a blessed meeting?" I responded, "No; I think the doctrines of Scripture make no exception. Lazarus could not personally have known Abraham, and yet from our Lord's infallible delineation, we must suppose, that the disembodied beggar realized the very essence of love, communion, and enjoyment with the beatified natriarch." Therese rejoined, "Even admitting this consolatory truth in reference to persons who have never known each other, but who had walked through life quickened by the same grace and in a congenial spirit, how will it affect those, who, although subsequently penitent and converted, have had no opportunity to redress the wrongs which they had done,

18

and to make reparation to those whom they ad injured?" I did not perceive the point to which this conversation was naturally tending. But deeming the question to be only of a general character. I observed. "The nature of our spiritual existence, and even of our relations in the New Jerusalem, is beyond our present apprehensions, but all who are admitted into that state are absolutely divested of every alloy, and consequently the evils of earth no longer will be sources of pain. I have sometimes fancied that by a mysterious process now incomprehensible to us, even the recollection of prior evil may be obliterated from the memory of glorified saints. This, however, is not an article of faith; nevertheless, it may be useful to render more odious that corruption which is the source of all our present anguish, and which, if not removed by efficacious grace, will exclude us from never-ending felicity." Therese remarked, "Then I presume, Louise, that you would feel no diminution of the joys of paradise to meet me there." I answered, with manifestly more tenderness and ardour than ever your mother had before witnessed in me, "Oh, no! it is now my daily solace, that I trust I shall be spared to witness your assurance of hope, and your peaceful removal to the city of the living God." This effusion of my affectionate feelings was decisive. was completely overcome. After a long pause she stretched her arms, lifted her eyes to heaven, and with the deepest fervour and pathos cried out, "God of mercy, bless my Louise! how can I atone for the miseries that I have inflicted upon her? how can 1 express my gratitude to thee, for the comfort of her presence in my solitude and affliction?" She senk: into a species of revery. "Do you think it possible.
Louise," at length ab-

you in heaven, or that you can forget what I have been to you?" There was a resistless melting of soul in her tone and manner which overpowered me, and it was some time before my feelings permitted me to reply, "I trust that we shall meet in heaven; and I have no doubt that then I shall not remember any of the painful occurrences to which you allude?" With the most impatient avidity she inquired, "How can you make that appear?" I thus answered her question. "Very easily. We have been acquainted, Therese, scarcely six months in this convent, and my present sensations towards you are as different from those which harrowed my bosom, when I read your letter in the garden, as the recoil from a serpeut is unlike to the embrace of a friend."

Your mother had conducted me to the very point, where our conversation had imperceptibly tended. After a short pause, in which we had been meditating upon that change in our mutual relations, which our joint unpremeditated avowals had unfolded, she glanced at me with expressive solicitude and tenderness, and again asked, "Do you sincerely believe that you will meet Diganu in the paradise of the blessed?" I replied, "All that I once knew of him, and all which Rohoirsic has since so imperfectly stated, convince me that upon Christian principles, such a confidence may securely be indulged." Therese impatiently inquired, "Then if I should be there as you wish, how will your brother meet me?" I instantly discerned how adroitly Therese had completed her design, but it was too late to retract, and I was obliged to narrate my history from the period of my departure from Lorette until the day of our wretched separation. The story was beneficial to our mother. From it she derived encouragement. In unfolding my pungent exercises, she saw a reflection of her own agonized feelings; and by the slow advances which I made in the acquisition of saving knowledge, she was supported with the hope that her personal attainments were not fruitless; while in the confidence, that the incorruptible seed had been formed in your heart, my dear Diganu, she expressed unfeigned gratitude to the Friend of sinners. The various subjects which flowed from this review of my life while I resided with you, furnished a plentiful source of thought and investigation. Our subsequent intercourse, however, was very irregular. Frequently our dialogues were little more than question and answer, or a sentence en passant, as I read the Scriptures, or some author whose remarks interested us. Only when neither of us was depressed by our languor and nervous feelings, did we appear temporarily to forget ourselves, our situation and our debility.

"Louise," said the sufferer one day, as I was reading to her Massillon's sermon, 'sur les Elus,' " I cannot comprehend how any persons can know that they shall be saved." In reply I observed, "Of all our mental exercises, and of all our religious experience, the inquiries connected with this anxiety are the most interesting and important." Therese remarked, "Se I now feel, and the eloquent discourse which you are reading induces me to interrupt your progress, that I may understand by what means you have been easbled to speak so confidently upon that point." My answer was, " I do not know how to explain this sabject, unless I retrace my own convictions and experience." Your mother rejoined, "That is exactly my meaning. I seem to apprehend better the nature of truth when it is embodied in the personal exercises: and when you say, thus I thought, and felt, and acted.

it impresses my mind with double force, because it gives to the illustration of doctrine all the weight of credible testimony." I subjoined, "Already I have intimated to you, Therese, that eighteen months, or more, elapsed from the time of Marguerite's communications until the beginning of my residence with Diganu. The whole of that period was a time almost of darkness. I learned to detest the grosser iniquity which passed before me; but I had no opportunity or means to acquire the evangelical substitute. I abhorred the hypocrisy and the licentiousness of the Jesuits, and their abandoned associates in crime. but I knew nothing of Christian sincerity and the holiness of the gospel. All the attempts to convince me, that after death man is no more, were unavailing. My soul revolted from the idea of living in sensuality, and then to be annihilated. A dawning of light came upon my mind respecting the reality of purgatory, and the worship of saints and images; but I do not remember that my doubts led to any essential result. My disbelief of the mass was more influential, for Marguerite, in the form of two questions, had given me a theme for constant examination. Incidentally she had mentioned something about confession and going to mass at Easter, 'Do you think,' asked the dying Christian, 'that the holy Saviour would permit himself to be handled by the vilest sinners in the world? Can you believe that such wretches as the Jesuit priests whom I have described to you are able to turn a morsel of dough into their God, and then swallow the Almighty?" Therese suddenly interposed, "Well, indeed that is extraordinary. worst days, that very notion sometimes came into my mind, but it only hardened my conscience. It induced me to esteem and even delight in the opinion,

13*

that all the pictures of purgatory and the Jesuits' terrific denunciations about the future hell, were only a phantom, and that religion itself was their own cunning artifice and priestcraft. But go on with your

story."

"The influence of this question was great and permanent," I continued, "because it led me to understand something of the monstrous absurdaties of their system, to which we were required to assent upon pain of anathema; and which sentence of excommanication. I have no doubt, often constitutes the excuse for the secret murder of their abused victims, when they no longer delight the priests." Therese, with a most expressive and melancholy countenance, nodded her assent. Marguerite paused for my answer. must not dispute our holy mother the church." was my reply, "you know the priests teach us, that this is a deep mystery not to be prved into by the common people, but only to be believed and adored." The old woman rather pettishly retorted, "Nonsense; if a Jesuit tells me that he can change the river into a horse. must I believe him? and when to prove it, he has mumbled over some Latin which I neither hear nor understand, am I to admit his assertion to be true, although I see the river flowing before my eyes, and can drink its water as usual? Ah! my dear, they deceive you, and unless you take care, you will find that wicked infidels who talk and perform such blace phemy concerning God, with more impudence, with avow and practise their beastly principles respecting women." Therese hastily remarked, "Marguerite well understood the subject. Her inference was correct. Persons who can be seduced to profess. as their belief, that a shameless Roman priest can't make the Lord Jesus Christ for us to eat, can be ught to affirm every absurdity and corruption. As natural consequence, when we are assured that the esuit holds our destiny in his hands, to insure his vour, we submit to all that he wishes and orders. 'his I wofully know to be true, but what was the realt in your own meditations?" To this question I eplied, "I was in continual perplexity, not so much om the doctrinal contradiction which she adduced, 3 from its application: but I could never afterwards eparate the ideas which she thus had combined. as assuredly convinced, that it demanded less efontervito seduce a thoughtless girl, than to propound s the fundamental article of religious faith, a blashemously utter impossibility. The scenes which I ad witnessed, the opinions which I heard, the atempts to corrupt my own principles, my aversion to ne hypocritical course of life continually around me, ne contrasts between demureness and levity, profesion and practice, guilt and absolution, and the recolection of Marguerite's picture of conventual life, all onvinced me of her veracity, and I tacitly admitted nat the priest's system and doings are equally detestble; but I had no truth and no sanctity as an equivant. Long before we went to Jacques Cartier, I had ecretly rejected the adoration of images and the inocation of saints, except when I was obliged to join ith others in the ceremonial; but then was an indel, for I used no other worship. My situation, owever, may be briefly described as a state of desire. perceived the gross darkness and danger of my preous condition, and I longed for light and deliverance. hat I had gone astray as a lost sheep, I clearly asrtained, but how to discover the right path I knew ot; nevertheless, it was my constant solicitude. Withit exactly comprehending my object, doubtless, I often silently prayed for right instruction: and I dietinctly recollect, that I realized a restless anxiety to read that bible, of which Marguerite had spoken Thus the time passed, if I did not understand truth and goodness, that I might love and enjoy them; I very clearly discerned that which was grossly erroneous and evil, and the curse of them, I determined resolutely to avoid." Your mother remarked. " la many points, I can understand these exercises. Some of these feelings which you have specified have been my own, only combined with other sensations, which you happily can never know. I cannot say that I have possessed the great desire of which you speak, neither had I some time since the faintest glimpee of the true light, but I perceived that all which I had believed to be true was fulse, and that my whole life was an odious tissue of atrocious criminality. fires of misery did the review enkindle in my bosom," and laying her hand on her heart with most affecting emotion, "they are not yet extinguished; but thanks be to God! these were not intertwined with your other sufferings. You had not the grawing worm of sleepless remorse to add horror to your gloom, and an seenized conscience thundering wo and despair both asleep and awake," and clasping her hands, after a long pause, amid convulsive shuddering, she faintly articulated. " God be merciful to me a sinner!"

"Ah, Therese!" I answered, every heart kneet its own bitterness. I cannot unfold to you what I'll what for a long time I realized, and what even if frequently agitates me, when I recur to that event night, in which Diganu and Chretien so providential discovered me. Often am I almost petrified at 4 thought of my then hopeless situation. But God been very gracious to me. Yet when I is the internal limits of the control of th

was on the very threshold of the eternal world, an unthinking and impenitent sinner. More! O! who can bear the awful thought? probably chargeable with a mad jump from the icy rock at Lorette into the abyss of everlasting fire. I also have passed through hours of anguish, and shed tears of sorrow, for which all that earth calls good and great, as a compensation, would be less than nothing and vanity." Therese observed. "I have always acquitted you of any impropriety and guilt on that occasion, for I thought you said that you were not conscious, and had no recollection of any thing which succeeded after you stood in the front of the church, until you found yourself among the Indian women?" I replied, "That is the very point in which I am so wonderfully indebted to the goodness of God. Could I be convinced, that, in the full possession of my senses as a rational, accountable creature. I had attempted the leap from that memorable rock. I should never knew abiding peace. But as your own experience has told you, nothing is more difficult than for persons to draw the precise line of distinction between the sudden paroxysms of an irresponsible delirium, and that effervescence which is both the cause and the effect of guilt. To illustrate exactly my meaning, I will appeal to yourself, Therese, does your conscience acquit you of all guilt, because in many of those acts which you most lament and abhor, you were inveigled by the sophistry and enticements of the Jesuit pretres?" She instantly replied, "Oh, no! I feel that I was basely criminal." I then propounded the question, "But you would not voluntarily have engaged in those shocking acts?" In answer, Therese observed, Assuredly not. Vitiated as were my sentiments, the sins which I committed most probably would have been avoided had I been surrounded with associates of dif-

t principles, character, and habits." I rejoined, en you at once perceive the difficulty of my disrishing between that which was voluntary and crial, and that which was the consequence of physical moral incapacity. It was my grand defect on that asion that I did not offer my broken incoherent yer to God. I had no correct idea of the blessed viour, as our refuge and strength in distress, the arer of prayer, our deliverer, a house of defence, id a very present help in trouble; but he pitied my morance, and, according to his promise, answered beore I called. Notwithstanding my inability to define Il the demerit attached to this crisis of my life, yet it ias been an unfailing source of humility and gratitude. and as I became more spiritually enlightened, that wondrous interposition of his merciful providence enkindled and has cherished a hope, which, by his Spirit's aid, has hitherto defied all the calamity and hardships that since have been my portion. But let me ask you another question, Therese. When you were living without God in the world, can you assert, that during that long revolution of years, you were alto gether unconscious of the true character of your at tions?"

"Unconscious!" she remarked, after a pause, "N indeed, full well did I know; alas! greedily did I the forbidden fruit, or why should I now be tortus with the retrospect?" To this acknowledgment I swered, "This then is the argument for genuine trition. Of the evils of which we are undeniably ty, there can be no hesitation respecting the dupenitence, but as we are so prone to deceive ourse even in reference to those of which the guilt is perceptible, probably the Judge of all decides a us, and consequently the only mode is to cast our

at the footstool of mercy, before the throne of grace, graying that through Jesus Christ our Lord, we may be delivered from the body of this death." Therese inquired, "How long did you continue in that hesitating, or rather beclouded state of mind in which you left the pretre?" My reply to this question gratified your mother. "I perceived immediately after my arrival at Diganu's house, that he and Chretien, like their associates, were thoughtless and indifferent to all good, but that they indulged no flagrantly sinful habits. There is an attractive naivete about Diganu: and I became deeply interested in him. My apartment was amply provided with idolatrous trash, which I speedily removed, and took the earliest opportunity to provide myself a bible. That treasure I obtained through the medium of an American prisoner or refugee who visited us, and with whom Chretien was intimate, and who piously exulted, as he said, in my escape from the captivity of the devil. He marked a number of passages which he requested me first to read and study, and gave me also a book of prayers, and thus reminded me of Marguerite's admonition to pray for wisdom that I might comprehend the Scriptures. The light soon beamed upon my mind. God, who is rich in mercy, knew the burdens which I should have to bear, and therefore kindly provided me with all the strength necessary for my task. He blessed the perusal of his own book to my soul; and having cast off my idols, I submitted myself entirely to his disposal. Still I was a mere child in Christian knowledge. had no helper or assistant, and my chief acquisition was fortitude in discarding my former errors, and in adhering to evangelical truth, as it might be revealed to my understanding." Therese remarked, "Yet it appears to : , that you must have attained much acsaintance with the Scriptures, to have rendered year bold in defending your opinions to Diganu as thretien." In answer I observed, "That was on fiter their discovery of my principles. Often did we converse upon the subject of their worship and professed belief, and as they advanced the commonplate nonsense in their own support, I was obliged to defen my novel opinions; and I thank God, that he so er abled me to justify myself, that Diganu became a sincere disciple before we were separated, and Chrotic was so well disposed that the closing scene at Lorent opened his eyes. I was more than a match for the at disputation, because I was assisted by the word a truth; but in reference to the experimental application

of the divine oracles, I knew very little."

"That is the point," subjoined Therese, " from whic we have diverged. I want to understand how the truth becomes so clear and powerful in the mind, the we can be assured of our future happiness?" I replied thus, "I suppose you will admit, when the Saviou said to the woman in Simon's house, 'thy sins are for given thee, thy faith hath saved thee, go in peace;' the she knew to all certainty that she was accepted of God, and interested in his favour?" Therese nodder "But how did she become assured of it?" her assent. I asked. "Because the Saviour affirmed it." answere Therese. I next inquired, "But was it for her virtue her merits, her excuses, or her knowledge, that s was received and absolved?" Therese said. "No. was of God's mercy, I suppose, for she could not? She cast herself in humble reliance w his goodness, believed in his power, and loved him his favour be swed upon her. But how does this fect the que son of our knowledge, when Jesus C speak to us?" I reg

"The Scriptures are given us as a rule by which to try our spiritual condition. All the doctrines which we read must be received as if God himself proclaimed them, as he did the law from Mount Sinai. All his commandments must be acknowledged, as if they were enforced upon us by miracles. All his threatenings must be credited as much as if we were witnessing their actual fulfilment in the case of Pharaoh. all his promises should be accepted and applied by faith equally as though they were directly addressed to us; provided only, that we can humbly hope the characteristics of his disciples are descriptive of ourselves." Therese again asked, "But may we not be deceived in our estimate of our own state before God?" I answered, "Certainly, but God hath promised to guide those into all truth, who patiently wait for his instructions and confide in his word; and as his blessed revelation is given expressly to enlighten our darkness, we may confidently hope, that he will not withdraw its shinings." Therese rejoined, "I do not perceive how this excludes the difficulty. Many cannot read the word, and consequently will have to lose its benefits in illustrating their true situation before God." In reply I remarked, "For this very purpose, the ministers of the gospel were appointed to teach the people the way of righteousness both in word and doctrine, that they may be able to grow in grace." Your mother answered." So then it seems after all that we must have recourse to the priest, and believe all that he utters." My rejoinder was this, "Exactly the contrary. The priest's lips should keep knowledge, and the people should search the Scriptures. If the bible were open to every man's inspection, then it is plain that the priests could not propagate their wonderful and soul-

14

destroving delusions; and every person would leave peruse the contents of the gospel for himself. Bu the priests prohibit the people from all knowledge in the means and end; and thus in cunning craft lie in wait to deceive. Besides, I would ask Therese, whether it is not much more probable, that another person who can only judge by the outward appearance will be deceived in deciding our true characters, rather than a sincere believer who knows the plague of his own heart, and who closely examines himself by the word of God? And also is it not much more likely, that he will be deluded in estimating his own character who trusts to the opinion of a Jesuit. whose declaration will be given according to the money which he expects to receive, rather than he who approaches unto God with all sincerity, uttering David's impressive prayer, 'search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting?" Therese answered, "I suppose, therefore, from what you have said, that the assurance of which you speak is obtained only from a comparison of our hearts and characters with the word of God; and according as that determines we are to believe." Upon this remark I observed, "Undoubtedly, because the gospel assures us, that by it we at last shall be judged. If the Scripture had said, that God wealth pronounce our final sentence according to the will of a Jesuit priest, there would be a clear rule of duty plied, to secure his favour at any sacrifice; but so the from it, the Judge of all authoritatively pronounces. that every person shall give an account of himself.unio God, and be judged according to that he hath done the body, whether it be good or bad, without any refere ence to the reproach or approbation of mankind

"But as we are sinuers," Therese objected, "and we shall be judged according to our doings, I do not yet comprehend how we shall escape condign punishment, and therefore I cannot admit that there is any sure foundation for that strong confidence of which you speak. Indeed, it appears to me to partake very much of the same presumption that in the pretres we condemn." I thus replied, "The cases are totally diffe-In trusting for everlasting life upon the plain direct testimony of the word of God, we only receive the consolation which the Scriptures were intended to bestow upon the humble, broken-hearted penitent: but in listening to a priest's absolution, we rob God of his divine prerogative to pardon sins: and though the Scriptures plainly declare the will of the heavenly Majesty, yet we believe a sinful pretre when he asserts a direct contradiction to the truth of Jehovah." rese impatiently said, "Now I begin to discern, it never struck me so clearly before, that a priest's pretended claim to absolve from sin is an insult to the Divine Being, and a power which in its very nature can only belong to the Searcher of Hearts; but this has not yet relieved my mind in reference to the bad doings of mankind. Knowing himself to be guilty before God of innumerable sins, how can he say, yet I am saved?" I rejoined, "You already have admitted the fact in reference to the woman in Simon's house, when the Lord audibly spoke to her. The principle and the result are the same, although the medium differs." Therese earnestly interposed, "Explain yourself." I continued, "The gospel proclaims to every labouring, heavy laden sinner, that if he will approach unto Christ, the Saviour will receive him and give him rest. Now this presupposes a consciousness of the burden of guilt; an earnest desire of deliverance from it; unfeigned sorrow for the cause of the weighty load; and hope with confidence in the willingness and ability of the Saviour to give peace to our souls." Therese remarked, "Still I do not comprehend the application of this certainty to the understanding and the conscience." To this observation, I replied thus, "The work of Divine mercy in the heart of man is through faith as the instrument. Every thing made known in the Scripture is a subject of pure belief. Its former histories, its prophecies yet to be fulfilled, its sublime and uncarthly doctrines, its purely spiritual requisitions, its awful denunciations in reference to eternity, and its consolatory promises of glory everlasting are none of them objects of sense; so that without faith, the bible and its treasures are to us a nonentity." Therese hastily interrupted me, "Now I see. You have opesed the way for me to escape from all my anxieties upon this topic; but go on!" I continued, "It is plain therefore, that all the portions of Divine truth rest upon similar authority, and that the basis of our trust is the same. The Christian assuredly believes, that the Saviour died and rose again, upon the general, truth of Divine revelation as affirmed by the most powerful testimony: but does not the sacred book by the same apostolic writer also declare in the connected sentence, 'Josus our Lord was delivered for our offences, and was raised again for our justification.' Now ... if we deny the latter, how can we believe the other? For Paul joins them together, thereby to declare both the cause and the effect of the Lord's death and result Therese asked, "Are not these expressions general and only intended to convey the meaning, that the Saviour died to expiate sin, and to bestow right teousness, without any particular design." My answer was prompt, "Certainly not, for the benefits of the

LORETTE.

gospel are all purely personal. This you ceive, if you remember that the figurative expr which are used concerning religion imply of wants and the supply of them. The co some redeeming mercy are called the bread of me. v the ter of life, the pearl of great price, medicine, ence. healing, pardon, communion, and friendship. Ti itous all personal acquisitions, and presuppose a direct welticipation, or these blessings would be useless. When, therefore, pure religion and undefiled is revealed as justification, adoption, wisdom, and an inheritance, all these terms necessarily purport that they are indi-The great privividual attainments and possessions. lege and attraction of Christianity are this, that it is a matter of personal concern to all its disciples."

Therese rejoined, "I suppose then, you mean that we are not only to believe that all the advantages of the gospel are designed by God to be generally distributed, but that every person may claim and obtain the supply of mercy according to his own necessities?" I answered, "Exactly; and it is upon this very principle of appropriation, that the humble and sincere believer assuredly confides." Your mother then inquired, "Do you think, Louise, that this confidence may not be fallacious?" My reply was this, "We may be deceived. Therese, but the cause of the delusion will be in ourselves. We cannot have complied with the rules in that case to ascertain a correct decision." Therese said. "That is the very idea which I wish you to illustrate, because I think I shall have more satisfaction. if I can correctly understand this important matter." I subjoined to my former remarks, "I have already stated that the whole word of God is to be equally credited as of one authority. Hence, the duties must be performed, as well as the doctrines and promises 14*

Statement Statement

feighved." I paused, and Therese signified her approhopen of the sentiment. I then proceeded, " Comethe Say, the inquiry must be entered upon according markelprescriptions of the sacred volume. The bible of thisms pardon to the guilty penitent sinner as an sciencible truth, therefore the sole questions are, have work erienced that godly sorrow which needs not to be fairfented of? Do I unfeignedly credit what the Almighty saith? Have I received the heavenly message of his Son. Jesus Christ? And the true answer is to be known only by the fruits: hatred of sin, a hearty surrender to the Lord's service, and a steadfast determination to believe and to do what God shall require of us, to abstain from all evil, and to follow on to know the Lord, that I may live to his glory here, and dwell in his presence forever. Now, do you not think. Therese, that a person with an honest anxiety not to be mistaken, might attain to a conviction that these were his governing dispositions?" Therese answered, "I should believe so were it not for the corruption and deceitfulness of the human heart." I therefore asked her. "But do you not recollect, that God has promined. 'my grace is sufficient for thee,' that he will shine into the hearts of his people by his grace; that light is sown for the righteous; and that they shall not effectually be led astray? The language of the New Testament often expresses the utmost certainty. I know in whom I have believed; we know that we have passed from death unto life; and we know that his testimony is true, that believing we might have life through his name; with a rich variety of similar passages, all encouraging the humble disciple of the Redeemer, to cultivate and enjoy the full assurance of faith and hope." Therese replied, "I now very plainly perceive, that religion is more a perse

heart, than I had ever yet understood it. I have only therefore to request, Louise, that you will pray for me, that I may receive this promised light and comfort."

Our intercourse was partially suspended for some days, while Therese's attention was engrossed by the searching application of Divine truth to her conscience. I rejoiced to understand, that she was deeply solicitous not to decide incorrectly respecting her eternal welfare. There was such a vast abyss of degeneracy both in theory and practice to be exterminated, that she often expressed a doubt concerning the willingness of the Saviour to ransom her, and I was pleased to hear her remark, "I have one fearful subject to embarrass me, Louise, whether all my compunction and hatred of sin may not be the consequence only of my bodily sufferings, and the dread of judgment and future gunishment." I replied, "Are you sincere in your present exercises and desires?" After a pause, she answered, "I think I am: I have endeavoured to bring my conscience, with all its truth and energy, to bear upon my former hateful principles and conduct, and I humbly hope, that I can truly say, I long to be filled with Christian simplicity and godly sincerity." To this declaration, I replied, "If the Lord should restore you to health, could you, would you enter again upon the same course of life, supposing that you should be without restriction?" Therese shuddered, and with all the strength which she could assume, she said. "Never, no never; I prefer death even now, with all its perplexing uncertainties." I subjoined, "Then your character must be changed." She instantly added, "That is certain; but the important query follows, is it the new creature in Christ Jesus? I shall never be pacified, until I can ascertain satisfactorily. that the old things are passed away."

168 LORETTE.

On a subsequent occasion, I communicated to rese, the memorable points of my experience des rine my stay in the convent, part of which she knew: for although I was unconscious of the fact, she had resided in the same nunnery. The narrative was beneficial to her, as it illustrated the operation of Divine truth upon my mind, and proved that neither the solitude, privations, hardships, nor burdens of my almost defenceless bondage could destroy the effects of that peace-speaking voice, which sustained me with its consolation, as it reiterated, 'Fear thou not, I am with thee; be not dismayed, I am thy God; I will strengthen thee, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' In one of my most distressing, and dangerous, and frightful dilemmas, who can describe the effect produced upon my feelings by the Holy Ghost's kind application of those words to my heart, 'I, even I, am he that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man who shall be made as grass; and forgettest the Lord thy Maker; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor?'

The protracted seclusion in our apartments during the long winter was unfavourable to us, and our consequent debility was evident even to ourselves. It was the natural result of the inactivity and tedium inseparable from the convent. The most pernicious effect was the additional nervous derangement which we both felt, and which nothing but air and exercise in the garden had truly mitigated. On one occasion, when our minds were more than ordinarily affected by our peculiar situation, I read to Therese the Scripture respecting the world to come. I had announced the

exhilarating truth, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' She interrupted my progress. "These subjects have strangely affected my mind lately," remarked Therese, "I feel very different from what I used to do when thinking of death and futurity." I anxiously inquired, "How is the alteration perceptible?" Therese replied, "I cannot accurately describe it, but I do not experience the same terror at the contemplation of leaving the world as formerly." I earnestly requested, " Describe this change to me." Therese answered, " My feelings assure me that I am rapidly declining; cannot you perceive it?" My own convictions of increasing weakness only enabled me to reply, " Not much; and I suppose the reasons are, that I am always with you, and myself gradually becoming more feeble." Therese continued, "My apprehensions have induced me to examine myself by the Scriptures; and like Manasseh, I have often prayed, that I might 'know that the Lord he is God;' and like the dving thief. I have cried. 'Lord, remember me!" She paused, "You fill me with comfort," I said, "at this blessed experience of Divine mercy; and have you then tasted that the Lord is gracious?" Our mother replied, "I cannot say exactly how I feel, but my spirits are lightened and my dreadfully distressing fears are removed. I see in the Divine dealings toward me, abounding mercy. I retrace my evil thoughts, words and actions, and I abo-

minate them: but I am not troubled as formerly the sting of them, and I trust that the Lord has given the iniquity of my sin." I was too aff to speak. Therese saw my emotion, "What do we to you, Louise," she subjoined, "as the in we ment in God's hands to convert a sinner from the error of her way; and I hope you have saved a soul from death? I cannot speak with your composure and certainty, but I can say with sincerity, 'Lord, what wait I for, my hope is in thee?" She paused as if waiting to hear me. I could not command energy to utter a word. At length, she added, "I think I can tell something of your gladness, when you can feel that you are so repaid by God for your mother's unnatural barbarity." This reference changed my feelings, and in broken sentences. I replied. "Say nothing upon that subject. So far as I am concerned, I forgave it from our first interview here. Diganu will forget it, when he hears my tale. God, I trust, has compassionated you. and subdued your iniquities, and cast all your sins into the depths of the sea. Let us not therefore raise up what God has buried. If I have been of any service to you, bless God for his wonderful loving kindness, who makes all things work together for good to them that love him."

That evening, for the first time, Therese prayed aloud, and until she was finally disabled, our joint devotions were alternately assumed by us. It was an encouraging thought, that a woman so degenerate should be elevated by the gospel; that a dreaded persecutor should be transformed into a Christian disciple; that a loathsome tempter should be changed into an endeared friend; and that the relation of mother and daughter should be recognised by us. It was the triumph of good over evil, of light over darkness, and of

ve over aversion, which Christianity alone can chieve. From that period she evidently grew in ace and in the knowledge of our Lord and Saviour sus Christ. But she had no lofty soarings, her mind as fastened to the anchor of hope, but she made no gher attainment. She never spake of herself but ith profound humility. Of her past life she avowed er disgust; of her actual experience, her apprehenous were only without alarm and terrifying disquied; but of the future, it was merely the resolution of Job, 'though he slay me, yet will I trust in him;' nd of Esther, 'I will go in unto the king, and if I erish, I perish.'"

That day, my dear Diganu, on which we had finally een separated at Lorette, was always to me a period f peculiar solemnity, meditation and prayer. As I beame more familiar with Therese, I resolved to remind er of the tenth return of the season, and if possible. autually to be edified by the remembrance. Her anicipation was not less acute than my own, and she and resolved to surprise me. It was a lovely morning. and our spirits were in unison with the cheerfulness of Spring. In her prayer, she impressively noticed it. With all solicitude she invoked pardon for the evil dongs of that day and for the Jesuit criminal instigator; and for you and your Louise her supplications were arge and fervent. These were mingled with thanksgivings for Divine mercy in her latter experience, and in unreserved surrender of herself to the Lord's will, also imploring that she might be able to read her name n the book of life, and be prepared to meet her God. As she had thus adverted to the subject, I made no renark. In the afternoon, Therese proposed a walk in he garden. It was the first time that she had been out of the house during nearly five months. Every thing on that occasion seemed changed. T kindness, the conviction of her maternal relati and of her Christian character, and the conof redeeming mercy, of which we both hoped participated, cheered our minds, and we were rated by our little exercise. On our return room our mother remarked, "I have one dut perform to you, Louise, for the sake of Digani I feel benefited by our little walk, as the time genial, and as the future is so very mutable an tain, I have been revolving the propriety of co cating to you some of the history of my life th ing. I think I am more capable of doing it n at any previous time, since we have resided 1 My daughter, my child," it was the first time ever used the words, and as she kissed me, sh "are you willing to hear it?" I could only re salutation and reply; the endearing epithet he before escaped me, "I had thought, mother! ganu, that you had been with us! "to have s you by a reference to this day; but from you ing's prayer I discovered that you also reco. eventful season." Therese answered, "Ah! possible. Louise, to conceive what pungency guish I have suffered for the guilt of this nev forgotten day; and it is the remarkable chang now feel, which induced me to make the prop Upon that remark, I observed, "I have los your recital and dreaded it, with very conflicti tions; now, I am anxious to know the events earthly pilgrimage."



HISTORY OF THERESE.

Yet save a trembling sinner, Lord! Whose hope still hovering round thy word, Would light on some sweet promise there, Some sure support against despair.

THERESE thus narrated her biography.—" Father or mother I never knew, nor am I aware of any individual's peculiar kindness toward me. My earliest recollections are concerning an elderly woman who stated to me this circumstance. 'I was frequently employed about the Ursuline nunnery of Quebec, in menial offices,' said Josephine, 'and on one occasion a child, which appeared to be about four days old was deposited in the usual box at the entrance. I desired to adopt it, to which the nuns consented, and you, Therese, are my nursling. That name was pinned to your bosom. This is all that I know of your origin.' That woman I always addressed by the title of mother. Her appearance was repulsive. She was short and meagre, with a peculiarly disagreeable countenance; but she was always very affectionate and kind to me, and I have often regretted that I was taken from her. I went to the school and made some progress in learning. The nuns would have me to reside with them. and Josephine was obliged to consent. I well remember her charging me never to become a nun. At the convent I often saw her, and was permitted to visit her at her own room. She always repeated her injunction. that when I became my own mistress, I ought not to live in a nunnery. I still have a very distinct impression of attending her when sick. Not long before her death, she communicated the manner in which I had come under her care; informed me that I was fourteen

years of age; that I had no earthly relative whom could ascertain; and repeated her strict comma that I should leave the convent as soon as I could was present at the funeral of my only benefactress.

A strict guard was kept over me, no doubt by contrivance of the nun who was my mother, and v resided in the convent; but which of them had bo me I never could suspect, because that fact I only certained, in consequence of Diganu's threatened in cial investigation. However, I soon perceived, t they designed to entangle me to take the yow. mind was resolutely opposed to the measure, for dispositions were totally uncongenial with the mann of the convent; and I secretly determined to re every scheme to force my assent. My aversion don less was discovered, either by their unaccounts craftiness, or more probably by some of my ackne ledgments at confession. I was therefore placed Montreal about a year after the death of Josephi There I first attracted the notice of Diganu's fat Between the presbytere and the nunneries, was an derground communication, and thus the selected 4 were made eye witnesses of the familiarities betw the Jesuit priests and the nuns, until they were c trained to join the vile association.

Having been initiated into their customs at M treal, I was transferred to Three Rivers, by the dittion of the priest who had chosen me for his property and the convent: and every artifice enacted to corrupt my principles. The object not attained, but it was doubtless perceived that I been infected by the contagion; and I was then moved to the general hospital of Quebec. That is tution had obtained a highly dishonourable characteristics.



among those who knew nothing of Christian mo-The religieuses mixed with promiscuous society, penly formed tender attachments. quently were in a fury. The priests disliked he military officers and others should intrude into domain; and they dreaded that the nuns should ge to their paramours the secret proceedings of esuits in the convents. It is most probable, from ious facts, that some of the nuns did publish those mstances which afterwards disgraced that pesti-Exterior decorum among the nuns was l order. ually coerced by the government, but the interior nued to be a scene of flagrant depravity. There ak of the intoxicating cup; and the familiarities of riest who often visited me, although gilded over e name of fatherly tenderness to a spiritual child i he had long watched, aided his design, and when emed proper, I was appointed to reside at Point rembles. That was the period of my intercourse The Jesuit often talked with me Marguerite. cting my future views, pretended to illustrate my sh opinions, discovered all my contemptible sutious folly, encouraged all the notions which I nbibed of priestly infallibility; showed the imporof an unreserved exposure of all my thoughts, gs, and desires to him, with pretended modest y propounded the most obscene and revolting ions, and under the pretence of cautioning me st sin, taught me the most loathsome sensuality, nfolded the very inmost recesses of all ungodliuntil having moulded me in unprincipled views selings to his design, he completed it in the connal. I was then totally in his power, and was red to his parish, where Diganu was born. He aken from me almost immediately, and I saw

him no more until he was sent to be instructed with Chretien at Quebec.

The priest left his parish for several weeks, and during his absence, another Jesuit said mass for him. You, Louise, are his daughter. Thus debased, and by the instructions of those two priests, lost to all correct female sensibility and moral decorum, I became exactly what they wished. Afterward they forced me, under the pretext of secrecy, to take the veil; and the years revolved amid my increasing love and practice of iniquity. I possessed not the smallest particle of regard for you, for it was in consequence of your birth, that I had been coerced to adopt the monastic life. Diganu I cared for because he was a child in some degree of affection; but for your father, I never felt the least attachment, or respect; and my comfort was in danger from the two Jesuits. I thought that they never would be pacified, until they had murdered both It was finally agreed, that Diganu should be under your father's inspection, and that you should be controlled, by the other priest. All your sufferings have been the result of this mischievous compact. I always wished to befriend your brother, and his father consented, provided that he might have the sway over Had I known the feelings of a woman, much more the tenderness of a mother, I should have opposed that monster of iniquity, but all within me was blunted or perverted, and I realized no more concern at sacrificing my child than any other girl, or rather, I was taught that Diganu's prosperity depended upon it, and the base agreement was made." Louise here asked, "Was my father privy to this extraordinary design?" Therese answered, "No, he never saw you after you were removed from me, when a few days old, until he recognised the cross in the church at Lorette.

leed, he never displayed the smallest concern about u. He complied with his engagement respecting ganu, merely as a matter of honour between priests, t he was not in the least interested in your or my lfare.

After you approached to maturity, the plan was laid your entanglement. I was apprized that you maested a rather intractable and modest temper, and it you would not easily be enticed by any artifices to mit to the course delineated for you. The plot refore was contrived gradually to entrap you into snare. I was also told, that it was impossible to ract your notice to the usual occurrences of the conat. By my base advice, you were sent to Point aux embles, but it was a providential journey, because re you saw Marguerite, and God in mercy permityou, through her instrumentality, to acquire that owledge and inflexibility which enabled you to ercome all the priest's machinations." Here I inrupted Therese by remarking, "I cannot conceive, ierese, how you could possibly have engaged that most iniquitous project. There is something unnatural and so atrocious, that I am amazed when Jesuit propounded that wickedness to you, your lings as a woman did not revolt from the proposal prostitute your virgin daughter to the father of your ?" She displayed unutterable emotion as she reed, "Ah! Louise, you understand not the wickeds of Jesuit seminaries and convents. By their reations, all earthly relationships terminate when the receives the tonsure, or the girl takes the veil. ther and mother, brother and sister, son and daughto them are unmeaning appellatives, and all mand are equally alienated. Hence, parricide and int, in their judgment, are crimes which they cannot

15*

commit. A pretre and a religieuse are equally destitute of all natural sensibility. Most of them, like =-self, have never felt domestic affection. They are the offspring of profligacy; and by their unknown licentious parents, abandoned in infancy to the care of others, and only watched that they may be nurtured to think and feel and act like the priests and nums from whom they derived their existence. What love can a woman have for a child who is taken from her probably without her handling, or even beholding it; when she never nursed, and whose sex she is not permitted to know: and in multitudes of instances whether allowed to live or suffocated at its birth, she can never ascertain? What affection can a priest have at a child, if the relationship were ascertained, who must be his disgrace and ruin? It is certain that the Jesuits not only kill their children to hide their corruption. but also the mothers of their offspring, rather than their pretended celibacy shall be discredited. What civil law can punish a priest and nun thus guilty? purloin and destroy every bible with impunity. rob their poor disciples under every possible pretext They teach, disseminate and practice all kinds of the vilest immorality; and who resists them?"

"I have often thought to ask you, Therese," I remarked, "what account can be given of all the infants who are left in the cradles at the nunneries? I have frequently regretted, that Marguerite did not assist me with her knowledge on this subject." Therese replied, "That is a very mysterious concern. How that business is managed, I never could exactly discover. The number of children thus cast off by their unnatural parents is astonishing; yet no inquiry is ever made for them, after they have been placed in a convent. That affair can only be understood by the nun in the

tendance, and the superieure and the chaplain. I was never intrusted with the office of door-keeper. All I know is, that many more are deposited than ever go out, but how the account is balanced, it is beyond my ingenuity to unravel." I replied, "During my abode in one of the convents, I am convinced, that a hundred children were stated to have been left within the vear to the care of the religieuses, although I never saw one of them." Therese answered, "It is now a wonder to me, but then I thought nothing of it. The shocking subject only constituted matter for a joke among the nuns; yet with all their impudence, the pretres would never intrust us with the knowledge of our children's fate; and had it not been divulged in consequence of your birth, I should have remained totally ignorant of Diganu." I inquired, "Do describe to me the character of those two priests as you now judge them? Are they living?" Our mother answered. "Your father, Louise," her countenance, of which she was probably not conscious, bespoke strong aversion. "was a cold-hearted, selfish villain, and an adept in all wickedness. He regularly mumbled over his masses, exacted his various fees and claims, indulged his unholy appetites as he pleased, and possessed not the smallest attachment to any thing in creation, except the craft by which he had his gain. As he lived unbeloved, so he died two years ago unlamented." I hastily observed, "Dead! do you say? dead in his sins?" Therese continued, "He passed through all the forms and ceremonies, was absolved, anointed, chanted over, eulogized in the funeral oration, praised in the newspaper, has a fine epitaph inscribed on his tombstone, and a monument in the church, and is gone to his fathers, just as they preceded him, and as the surviving ungodly priests are successively following

him." I briefly inquired, "And Diganu's father 20, "He is alive," said your mother, "a shrewd, artfank and complete Jesuit, with all the principles of a morseless, impenitent sinner; and with a deceitfulness which no ingenuity can explore or circumvent. progress has constantly been onward to condemnation. The only thing which has any appearance of good that he ever performed has been his support of Digana; but that was merely to gratify his stronger passion. His private history would unfold a wondrous tale. I have not seen him during the last two years. When I began to realize debility, I was deserted, and as my eyes were opened to perceive the evil of their doings. I loathed the very sight of all the pretres. This temper produced disputation. They denounced me as a heretic, and discarded me; but as the Jesuit then divulged his opinions and doings, he was a most irreligious and hardened transgressor. The misery which he entailed upon his female victims to him was an object of ridicule, and as to his children, with the exception of Diganu, no person can give any account of them. In his first rage, after the lawsuits were directed to be commenced, I dreaded from his menaces, that Diganu and Chretien would both have been sacrificed!" I remarked, "It was always a subject of interest to us which we could never unfold, how the discovery was made that I was residing with Diganu."

"I will explain that circumstance," replied Therese: "On the night after your escape, one of the priest's parishioners arrived in the city, and informed him of the fire. He instantly acquainted me with the vexatious occurrence. For the injury to his furniture and books he cared not; his anxiety was concerning your security: respecting which he dared not to inquire. On the next morning he hurried to his resi-

dence, and collected all the information which he could obtain, but he could discover no trace either of you or of his money. He did not suppose that you had taken After a long and fruitless research, it was concluded, that the fire had originated in Guise's imprudence; that you had escaped unobserved in the confusion, and that some persons had obtained possession of the gold and silver, who carefully secreted the treasure." I again asked, "Did the pretre continue his inquiries, and thus make the discovery? or by what means was my actual existence and place of abode at last ascertained?" Therese tremulously answered, "I always endeavoured to persuade him that you were. dead; and to my shame, with regret I confess, that I delighted in the thought that you had perished argued that it was utterly impossible you could have survived exposure in the night in the open air, and that it was most probable you had been drowned, as you could not know any route from that parish. He resisted those ideas, and maintained that you were too squeamish to die of vour own accord: nevertheless, he was perplexed. Guise declared, that as soon as they saw the fire, the people at the dance started with all rapidity, that when she arrived, the flames had made but little progress; that the persons who broke open the doors of the house mentioned nothing, except that the fire seemed to have begun with the stove pipe, and that she tried to find Louise in vain. Every investigation was made, but no information was elicited, and the men were unanimous, that all the doors were forcibly entered, and that except the fire, every thing in the house was just as if the pretre had been at home. For once the Jesuit was baffled, and might have continued so until the end, had he not practised one of his wiles. He engaged all the priests to make his money the sub192 LOBETTE.

ject of search at confession; and finally authorathem to offer the full possession of the whole property taken from him, and a perfect release from the civil law, with the absolution of the church, to all persons who would give any information respecting the origin of the fire. Had Diganu or Chretien associated with the priests, or gone to confession as before, they would have heard of it, although neither of them were mepected as being acquainted with any of the circumstances, for the pretre had seen Diganu on the merning of the day when they rescued you. Several months had clapsed after the Jesuit's crafty contrivance was put in operation, when he visited me, and stated, that he had received an anonymous account of Louise's flight. 'Is she alive or dead?' was my inquiry. 'I cannot tell,' he answered, 'read this letter, I will see you to-morrow; then we will decide what shall be done. It was doubtless written only to upbraid and tantalize the pretre." I hastily asked our mother this question, " Before we read that letter." for she had safely preserved it, "do tell me, Theress, were you my companion to the priest's house, as well ns to Jacques Cartier? for I could never satisfy my mind upon that subject?" Therese replied, "O! harrible recollection, yes it was I who thus betraved my own innocent lamb to that ravening wolf." I further inquired, "How is it possible you could so disguise yourself, that I should not be able to recognise either your personal appearance or your voice?" With the deepest emotion, Therese answered, "Ah! my dear Louise, you know nothing of these devices. I shall not relate a Jesuit's and a nun's tricks: but every species of concealment they can and do assume to exocute their mischievous purposes. When I have been alone, tortured with bodily pain, dismayed with inex-

ole anguish, and all my sins have stared me in the their aggravated criminality; my two journeys ou, in connexion with the dreadful catastrophe rette, have always appeared to include the utbarbarity and wickedness, which human deprain possibly combine. Comfort me once more, , with the assurance of your pardon!" l and trembled. "I have already often assured ny dear mother," was my reply, "that I have ly forgiven all your offences against me; and I hat the God of mercy has also blotted them out book of his remembrance, and granted you the ion of sin. Whatever I may judge of the transon, and of your instigator, I think, from your dehat your condition at that period was not less le than odious." She pathetically answered, sed be God! that I can now venture to review terrific scenes without that harrowing torment formerly accompanied the remembrance: and igh I abhor myself and my ways, yet I can exa humble trust in the efficacy of the Redeemer's ning grace, and I can feebly hope that I have ienced the application of the blood of Christ cleanseth from all sin." I subjoined, "I am nced that it is this confidence on your behalf has enabled me to hear your narrative with so perturbation; that it is not only exemption from r and gratitude for deliverance, but also the conon of believing that your transgression is forgiven. nat your sin is covered. So that, however repulis to survey past deformity, the sting of sin is ted, and additional penitence, humility, faith and ion are enkindled by the painful contemplations." veeping Therese replied, "I think I have found ffect latterly produced in my own mind. On

former preasions, when I meditated upon the comwhich I have oursued. I was overwhelmed with as av. out I was not united with melting. My feeling were the distance and unsubdued will of the guilty d illing is not the tender-hearted and sorrowful aver such if the repenting sinner. I was humbled for a wretenedness, not for my transgressions. I believe but it was the agonising convictions of coerced alars not the lowly apprehensions of a filial trust, and I cr ed, but it was a desire to escape from present pai and anticipated wo, not the prayer for wisdom, hol ness, resignation, and Christian peace." I answered "It is very consolatory to me. Therese, to witness the gracious transformation in your feelings and views (yourself and of Divine truth." Therese tenderly add ed, "By the Divine blessing, Louise, I owe to you a that I savingly know, experience, and hope, and ca only pray that you may be abundantly rewarded for your work of faith and labour of love, according to th Redeemer's promise!" My reply was, "Let m read the letter. I am anxious to understand the mys terious occurrence which ferreted me out of my secla sion."

Mr. D. Pretre.

"You are taking much trouble to find out the cir cumstances connected with the fire in your house, an have offered that the money which you say was los in your house may be retained by any person who se creted it, provided only you can be fully informed con cerning that event. But why did you never inquir after the girl you had imprisoned there? Now, i ever I hear of any more search being made after the cash, I will publish the story about Louise."

"What did the priest say to that threat?" I asked

ure?" Therese replied, "Not at all; the Jesuit , smiled with contempt. 'Silly fool!' said the tre, 'his tale would necessarily unfold the robbery; as he would be hanged, no person would believe syllable which he uttered. Besides, the men who opened the doors, would testify that no person in the house, and Guise will swear to any thing ch she is taught.' But I answered, 'Suppose e than one person should have been concerned in affair. how will that affect the point?' The priest arked, 'They dare not tell the story for their own es: vet I should rejoice to discover this insolent But go on." Louise continued to read the "As you seem so very desirous to learn someg of the matter; I will tell you what I heard about metime ago, in Montreal. The man who related circumstance, mentioned neither time, nor names, place; but from the questions which have been ed by the cure of our parish, it must be the same ir, and well may you be willing to give up the 1 money. All that rejoices me is that the good escaped from your brutal clutches." A smile ed over my countenance, and I inquired of The-, "How did the pretre receive that sarcasm?" mother replied, "He swore most furiously; and ared, that he would find out whether you were I or alive. I endeavored in vain to turn away his ntion from the unboly and as I thought fruitless ch. But providence in a most mysterious manner, ordered all our affairs for the best."

ouise proceeded in the perusal of the letter. "You never know who were the chief actors in that r; but three travelling young men stopped at parish church during mass. Your journey to bec was talked of; and the dance at night. It

was also mentioned, that an old jilt, who was less in charge of your house, would be at the frolic. An electrical pretres always have a plenty of money in their possession; the travellers arranged their plan. At three o'clock they left the frolic unobserved. Having ontered your house, they were frightened at the sight, as they thought, of the old woman, whom they had left at the dance asleep! but they instantly discovered that it was a young female preparing to escape from the window. She made known her wretched situation; and so to spoil such a coquin's tricks, the strangers seized your money, invited Louise to accompany them, set fire to the house, gave the alarm, and unperceived by any person drove away, amid the shorts and uproar of the party hurrying from the dance. They left the girl the next evening, and can next hear of her since; so that you have Louise's death to answer for; and remember, some more of us are ready to take a peep into your upper apartments, and look at your secret proceedings."

"How did the pretre like this menace?" I asked. Therese answered, "He was so intimidated, that for a long time he was never known to be absent at night, unless he could engage some of his parishoners to remain as a guard." I again inquired, "How did he act upon this information?" Therese informed me is reply, "Immediately after the reception of this letter, the Jesuit started all his confreres upon the scent, for they are a confederated pack; but the pursuit we unavailing. Every hope of attaining any knowledge of you was nearly abandoned, when the cross of Larrette stated, that he had heard some intell accounts attaining any knowledge of your was nearly abandoned, when the cross of Larrette stated, that he had heard some intell accounts attaining girl, who was sick at that vi bout it bout it were the fire. The stupid

ľ

had either forgotten or could give no precise account of the fact. With great difficulty, the surgeon was finally identified. By a large bribe, he was induced to unite in the search. When it was ascertained that you had clandestinely left your lodgings, I desired that all farther inquiries should terminate, as it would only involve Diganu and Chretien in perplexity." I asked. "Why was your opinion not adopted?" Therese remarked, "You cannot form any idea of the craftiness and pertinacity of a Jesuit priest in persevering to fulfil that which he has once undertaken. The pretre cursed most dreadfully, and declared that nothing should satisfy him until he had obtained undeniable evidence of your death; and that he would obtain possession of you if you could be found: and he remarked with an expressive tone and look, 'you know, Therese, we cannot be deceived." I interposed, "That reminds me of a query which I have often wished to make: 'Why was the cross imprinted upon Diganu and myself?"" Therese answered, "Merely to identify the children in case of necessity, provided it is determined that they shall live. It was the will of the two priests, that you should bear a cross with their initials, in an oval, which they said was the first letter of my name. But for that mark, you and your brother could not have been separated. It is wonderful what a multiplicity of contrivances the priests and nuns adopt to recognise their unacknowledged children, if they are spared a premature death in infancy." I replied, "The sight of Diganu's cross so exactly similar to my own instantly convinced me that we should not be married. I never could view him in the relation of a husband." Therese continued, "Your separation was dreadful but necessary. No other mode could be devised without divulging to your fawhich you and Diganu had become acquainted, and even the other pretre did not possess sufficient effrontery for the confidential exposure of that peculiar iniquity." I added, "We could have been mutually beneficial, and Diganu would have been calmed in a moment by the demonstration of the fact, that we are maternally related." Our mother remarked, "True, but my dear Louise! you forget that the Jesuit's wicked design upon you was restored in full vigour, as soon as he ascertained, that you might probably be recovered." I suddenly ejaculated, "Thanks be to God! my soul 'escaped as a bird out of the snare of the fowler, because the Lord was on my side.' But proceed with your narrative."

Therese thus continued, "The first communication which pleased the priest, was the surgeon's statement, that the female servant whom Diganu kept was never seen out of the house. From this fact, the wilv Jesuit observed that there was cause for more minute inquiry. The surgeon, however, and the woman with whom you had resided, both avowed that you were not the girl who had been sick at Lorette." I remarked. "I do not wonder at their being deceived, for I always dressed so uncouthly that no person could easily have recognised me." Therese continued, "Diganu's father and the surgeon were outwitted at their interview with the young men. Their immoveable firmness. their unconcern at the priest's details, and their imperturbable composure when his parting menace was pronounced, disconcerted him, and the pretre's ingenuity was completely frustrated. Every thing might have passed unheeded, had your appointed marris been deferred, or had any other place been select for the ceremony. But as soon as the cure of Lore

heard Diganu's name mentioned as the bridegroom. the circumstance was communicated to his father. The Jesuit, without hesitation, affirmed that the choice of Lorette for the marriage was a proof of some peculiar cause, and instantly avowed his conviction that you were the proposed wife. The squaw was therefore directed to visit you, and although rather incoherent. her account rendered immediate measures indispensa-Your father was sent for to meet us at Lorette. He was merely informed that some time before you had eloped from our care. The heresy which you had imbibed from Marguerite was alleged as the cause. It was also stated, that you had been traced to Diganu's house, and that you were engaged to be married. that a separation was unavoidable, and to conceal our mutual secrets, he consented to the plan which was executed. Your dress betrayed you, for the Jesuit and Guise both recognised it upon your entrance into the church. Of the four in the conveyance in which you were driven to the General Hospital, your father was the most callous. He swore, that it would be preferable to permit your marriage. "They are not related at all, according to the law of the church," he said, "neither of them can have any father or mother, because a priest or a nun cannot be a parent, and at all events, a dispensation can be obtained from the bishop; and then we shall be no more plagued with them. If Louise will not be a nun and do like her mother, let her live with Diganu, married or single, as they please." His scheme would have been assented to at first, for he proposed it before we met in the church, had not Diganu's father resisted the proposition. He could not brook that bitter disappointment: so with true Jesuit grimace he descanted upon illegal marriages, and your father feeling neither 1A*

for you nor Diganu more than he did for his brother priest and me, agreed to those violent measures which were adopted." I asked Therese, "Can you inform me why I was released from the insane apartment and transferred to Montreal?"

"The interview which Diganu and Chretien had with the bishop," replied Therese, "perplexed us, although the cure of Lorette had stated the circumstances to him, in such a manner, as to exonerate the priests, and to criminate your brother and his friends. Nevertheless, the bishop perceived that the complainants were not intimidated by his menaces. He saw in them a cool spirit of resolute defiance, and as the consequences might affect the priestcraft, he deemed it necessary more minutely to examine the subject. The cure of Lorette was ordered to attend, and in recounting the threats which Rohoirsic addressed to him, the cure expressed his fears, from the number of witnesses who were present, some of whom were unknown, except to Diganu and Chretien and the lawyer, and therefore could not be secretly removed, that a judicial investition would be attended with serious injury to their order, and recommended that the bishop should interpose his authority, so as to quash those denounced preceedings at law, which would terminate in the conviction and disgrace of the assailants. The two priests were therefore directed to meet at the bishop's palece. and at first he highly censured them for their doings. However they speedily pacified their superior's pretended wrath, by assuring him that the nun who was concerned was his own daughter. He immediately visited me in the convent, and having examined me for the mark of recognition—here our mother showed me the sign which had been stamped by his order—the bishop acknowledged that I was his child. He also stated that my mother had been superioure of the Ge-

neral Hospital, but many years before had died. The Jesuit afterward told me that he had been informed of my relation to the bishop by the superieure herself; and unknown to me, had been assured of the truth of her statement, through having seen the mark which she had described. This development changed our affairs, as it placed every one of the parties in a new relation. The bishop directed that the storm should be appeased by an unqualified assent to all the lawver's propositions; but this was not done, until I had explained the subject to my father at confession; expressly that as a priest, under the seal of that secrecy which the ceremony imposes, he might know all the complicated events connected with you and your bro-He accordingly adapted his measures to the crisis; and being pleased with the character of Diganu and Chretien, he commanded that every requisition which Rohoirsic made to pacify the young men who had so nobly acted should be complied with, if they did not unfold the connexion between the priests and The conditions in respect to yourself were the lawyer's spontaneous demand-but that Rohoirsic should be convinced, that you both were my children, was an essential point with Diganu. Upon this assurance, he has submitted to his deprivation with as much fortitude as he can cultivate. I rejoice in what he is. and in what I hope we shall be, at our meeting in the invisible world. From the proofs given to Rohoirsic. with the exception of my relation to the bishop, I have no doubt that he understands the whole secret." "Where did you chiefly reside," I asked, "since our separation at the General Hospital?" Therese answered, "I remained in Quebec about four years, and you were continually near me, but you never saw me. After that period, I requested the bishop to permit me

to reside at Point aux Trembles; and there I first began to reflect upon myself. It eriginated partly in the great difference of character and temper between myself and one of my associates of nearly my own age. I suspect that she was just such a nun as ; ou would have been: unsuspicious but reserved, and an unscrutinising devotee, in whom confidence could be reposed for any thing good: the specimen of a convent for show. necessary to be kept for display and ornament. I believe that she was as ignorant of the true nature of a nunnery as a person who has never heard of monastic She was remarkably placid and lowly, and pursued the ordinary routine not less mechanically than an automaton. We often conversed together, and I was surprised at her real or affected innocence; but as I felt no inclination to disturb her in her course. I reflected upon her peculiar qualities, and at length coacluded that her even and useless life was preferable to my own restless and tormenting passions. It is now nearly four years since I began to experience unequivocal symptoms of feebleness. Confinement and clusion occasionally followed; and in solitude. conscience thundered its denunciations against my heinous crimes. The first effect was my dissatisfaction with the priests. I felt that my whole life was disgusting; that I was chargeable not only with having done no good, but that the account was evil, only evil, costinually. My nervous depressions increased. additionally alarmed my imagination, and acting upon a temper naturally captious and vehement and habituated to long unruliness, rendered me peevish and The darkness of my mind filled me with disquietude, and I had no comforter. I requested permission to return to Quebec. To this the bishop ch jected; and during a visit which he made : e. he proposed that I should remove to Montreal, with permission to correspond with Rohoirsic. The two years which I passed in the old nunnery at Montreal were a period of almost unceasing pain both in mind and body, without any alleviation. Scorned, detested and slighted like yourself, but without your interior comforts, and agonized with variety of grief, it was a time of most tormenting fear. The pretres I abhorred, their doctrines I disbelieved, their mummery I despised, and their excommunication I scorned. With inexpressible disquietude I was revolving my situation, when a sudden thought rushed into my mind to have you for my companion." I remarked, "That impression upon your mind must have proceeded from Divine influence, and is another proof upon what fleeting thoughts and apparently triffing events the most important consequences depend." Therese answered, "So I have latterly considered it. That impression was the gate to the path of the just for me to walk in to the endless But O! what did I feel! shame, disgrace, remorse and even horror! then I desired your forgiveness, hoped for your sympathy, longed for knowledge, and realized an indefinable anxiety for something or any thing which might calm the tempestuous ragings of my soul. Nothing upon earth could make me more debased, and I was solicitous to hear you say that you pardoned my unnatural wickedness. Like Job, I was full of tossings to and fro; yet the wish for your company strengthened, and I wrote my first letter to Rohoirsic containing my request. He saw in the plan an eligible mode to release you from your vexations, and resolved to effect it. His inflexible obstinacy alone concuered. He has acted with so much honour, that while the Jesuits hate him for his acquaintance with all their detestable manœuvres, they implicitly confide

in reference to our affairs. My father havit on after my removal to Montreal, the prese opposed the scheme. Rohoirsic insisted, ar 7th, Diganu's father represented that it was portance. "Therese and Louise," said th , " are incorrigible and accursed heretics. The it long survive; let them live together ar el till they are dead." His unquenchable me ty, through Divine compassion, has been disa ted. We are both unknown at Three Rivers. efore selected this place as our residence. yer undertook to persuade you to accede to tl ingement, and here we are in peace. all I render unto the Lord for his benefits towar He hath delivered my soul from death, min es from tears, and my feet from falling!" use she added, "Do you remember any other pe ulars. Louise, which you wish to have illustrated ly reply was, " No; except that you will specify 1 ge." Therese said, "You are now nearly thin ne years old; a martyr to the depravity of a Je nd a nun." With tearful emotion she presently adhow adorable, my Louise, is that goodness of which can pardon the monster mother who has ! ered such virtuous loveliness?" As soon as I c peak, I subjoined, " Let this reflection and all its ected topics henceforth sleep with your father by father in grave-like oblivion. We can find ubjects for discussion in our present experience sture anticipations. As the Apostle Paul has ne example; 'let us forget those things wh' ehind, and reach forth unto those things whi efore.'" Your mother very tenderly replied. ind, my dear Louise! it shall be as you desir ast henceforth shall be only subjects for pe

and my private meditation. It shall be my endeavour to look to Jesus, 'that I may know him, and the power of his resurrection, and the fellowship of his sufferings.'" From that day, with the exception of yourself and Chretien, no extraneous matters, my dear Diganu, attracted our attention. I trust in the best sense, "the world was crucified unto us, and we unto the world.'"

DEATH OF THERESE.

Night is the time of death;
When all around is peace;
Calmly to yield the weary breath,
From sin and suffering cease,
Think of Heaven's bliss, and give the sign,
To parting friends;—such death be mine!

Louise thus narrated the closing part of Therese's earthly pilgrimage. I had hoped, as the spring would afford us an opportunity of being in the air, that Therese's strength might be partially restored. had become endeared to each other as Christian friends, and our daily communion sanctified and cemented our attachment. But she declined very perceptibly, and I thought it my duty to inform the lawver of her situation. Rohoirsic visited us, received her benediction for you, accepted her gratitude, and promised to fulfil her requests. She then seemed to have discarded all connexion with this world except myself. The revolving weeks only witnessed her increasing solicitude that she might not be deceived at last: that she might not be deserted by the Lord in the valley of the shadow of death; and that she might enjoy the humblest part in the immortal songs of the med. Sometimes she appeared to dread the sching separation from the body, while at others, ould speak of it with trembling hope. I was, set, gratified to know, that her apprehensions of pirituality of God's law became more intense, setitions also were more fervid for the acceptable ties wrought in the soul by Divine grace; and inxieties to be blessed with the good hope that fieth the heart steadily increased. Therese inded her views of spiritual things, especially in their rehing operations, upon her own conscience; and would often pronounce her emphatic assent to the riptures and other books.

A year had nearly elapsed from our first interview, nen Therese manifested symptoms of speedy disso-She was composed and equable; and her hole attention was absorbed by the momentous quesion: "Am I in Christ Jesus?" Divine mercy exmpted her from unusual depression; and her own contrition and humility precluded any strong feelings of elevation. "I feel myself," our mother on one oc casion remarked, "in a situation something like Pe er's when he was in the sea. He saw his perilor and helpless state; he believed the power and mer of Jesus; and cried, Lord, save me! This, Louis s my abiding experience. I behold my presump ous sins, my blood-guiltiness, and my great transgr sions; and I can only look to the infinite compassi of him 'who is able to save to the uttermost,' thro he ever living intercessor. I therefore consta oray, 'deliver me, O God, thou God of my se ion!" My reply was, "No doubt, Therese, Lord has heard your voice and your supplica and I also have often prayed for you, that you

rience, like Peter, the truth of the Saviour's meon; and that in the trying scene, your faith may Of herself she spoke but little, except in form of ejaculatory supplication; but her language ced a heart deeply impressed with all the living ities of the world to come. She often uttered stions, the result no doubt of her previous medita-, "Where shall I go? what shall I be? what shall ? whom shall I see? what shall I say? how shall e? am I ready for the change?" Then she would test me to read to her those verses of Scripture ch describe the future state in its characters, intants and employments, with the prerequisites ch the Lord claims as necessary to an admission his Father's house of many mansions. Sometimes would speak with tolerable confidence; and after ing a paragraph which enumerates the fruits of spirit as evidences of the work of grace, she would "Well, I think, I have attained a little of that lity," and when reviewing the causes of exclusion the kingdom of heaven, she would remark. essed be God! I think I am cleansed from that a." But generally her comfort was restricted to hope, that she had unfeignedly repented of her , and that with sincere desire she was "looking the mercy of the Lord Jesus Christ unto eternal

or several days before her departure, Therese coned in much stupor. Our intercourse was short and equent; but her feeble expressions developed more idence. On the last day of her life, the superieure posed that the chaplain should be admitted. I obed, as it violated all my religious principles, but ressed my willingness that the superieure should her wish to the dying penitent. During her next

17

sensible interval, the head of the conven attendance of the priest to administer 1 of his church. With long pauses as permitted, Therese observed, "I am gr and thankful to you, madame, for all yo me and Louise, since we have been resid this offer I cannot accept. I wish to give ing testimony. After a long acquainta religion. I am convinced that it is a gr upon mankind. It is not less impious doctrine, than practically immoral and v superieure uttered an Ave Mary, and c in agitation. Therese continued, "I w your church, have lived in convents. vears believed all that the pretres taught, thing which they ordered me. My al them and their delusions commenced in: I was 'made to possess months of vanit some nights were appointed unto me.' I private infidelity and vices, their Jesu their masquerading characters, and their The superieure again tremble tures." "But I had no substitute for t my conscience rejected," added Ther has taught me what I did not know. Sh nicated to me instruction from the true and in its light, I trust that I have seen have discarded your church. I loath a tations for iniquity, the claim to the Di tive to absolve from sin which the priests l assume, and the power which they so in ercise over the hearts and consciences o ceived people, 'laden with sins and tak them at their will'—and I abhor, as the evil, the ruinous opinion which they to everlasting condition of every individual will be determined according to their appointment. The injuries which they have done to me and Louise, we heartily forgive, and we also pray, that the Lord will have mercy upon you and upon them, and upon the deceived multitudes whom as 'blind guides, they are leading into the ditch.' I am not now one of their disciples. To a Roman priest, I will make no confession. hor his pretended absolution, which he will pronounce only for money, or for his criminal gratification; and which, as they often told me, depended upon their intention, but who can be certain of a Jesuit's design, except by the rule of reverse? As to their extreme unction, it is the invention of Satan to smooth the entrance to eternal despair. I request, therefore, that I may be permitted to depart in quietude, and not be discomposed in my last moments by a rite which Christianity condemns. I am now in charity and peace with all mankind. My dear Louise! do not permit the holy calm within to be ruffled." I replied, "The superieure, my dear mother, has only performed her duty, I disapproved of the measure, and I reioice that through the expression of her wish, the Lord has enabled you to declare your opinions." Therese continued, "I have now done with the world, Louise; and you will soon follow me. That blessed book which opened my blind eyes and healed my broken heart, will support you during your short remaining stay on earth, and I trust that we shall again meet in that joyful state, where 'the wicked cease from troubling, and the weary are at rest.' Pray for me, while I can understand your petitions and join with you in desire." I presumed that the superieure would have withdrawn, but as she had been directed to witness the manner of Therese's death, she remained by the bed. I breathed

forth my humble but sincere prayer for our dying mother, and for my beloved Diganu. Her amen was appended to my supplications, as my emotions obliged me to pause, especially when your welfare was the subject, and also when I implored that she might enjoy the light of God's countenance in the parting moment, and be carried by angels into Abraham's bosom. The superieure was evidently affected. To her it was a novelty incomprehensible, that a heretic could pray to God through Jesus Christ. As I arose from my knees. Therese motioned to me to approach nearer to her; and having kissed me, with a look of tender affection she said, "My dear Louise, I hope all is well. I trust that I have found acceptance in Christ. May God hear and answer your prayers, and may you ever experience his grace, mercy and peace, until we meet in the joys of heaven!" Having presented the superieure her adieu, she reclined her head in a doze, occasionally interrupted by the motion of her lips, which, from the clasping of her hands, betokened prayer. Her breath and pulse gradually became more faint, After several hours, we distinctly perceived a placid smile overspreading her languid features; she opened her eyes, and looked upon me. I took her hand, she feebly returned the pressure, it was her last effort! presently my mother uttered, " I shall, Louise, I shall," -and her spirit returned to God who gave it. Her corpse was removed by Rohoirsic's directions; and I was consoled by hearing, my dear brother, that you had attended your mother's remains to " the house appointed for all living,"



DEPARTURE OF LOUISE..

Death springs to life:—
Though brief and sad thy story,
Thy years all spent in care and gloom,
Look up, look up!
Eternity and glory
Dawn through the portals of the tomb.

uise thus finished her narrative. "My dear bro-I have been employed for some time in examine papers which record my experience since our tion, and as I know not how soon the messenger e despatched for you to witness my dissolution, I have a little strength, I will supply all that is ary for you fully to retrace my varying exercises. rom the first sight of the cross on your head so v similar to my own, I always felt as if we were lly related. When I assented to your proposal riage, my feelings revolted, notwithstanding all ection for you; and something whispered within ou cannot be married. Nothing but the dread of your protection and that of Chretien, and of again separated and exposed to my former dannduced my involuntary acquiescence, le to explain to you the unceasing perplexity in I passed my nights and days. Every one of ncidents which alarmed us urged me nearer to the only alternative of escape, while every feelmy heart repelled the idea of a matrimonial con-The only point on which I never wavered, specting the performance of the nuptial cereat Lorette. A deep-rooted prepossession, for I never could account, was fixed in my heart, s there we first became acquainted, so there it terminate or be sealed for ever. Therese in 17*

mated, that a delay in the time and a change in the place would have overcome all the difficulties; but this was an incorrect impression which the deceitful pretre had given her, for he informed me, although it might have involved more trouble, that the result would have been the same. You and Chretien were so closely and incessantly watched, that you could not have left Quebec without being pursued; and he also assured me with the utmost sang-froid, that your lives if necessary would have been forfeited, rather than you should have escaped to publish the fact of my abduc-" Nothing is more easy," said the Jesuit, with a petrifying look of malignant obduracy, which I shall ever recollect, "and they would have been remembered only with abhorrence." Every priest was instructed how to act in case two young men named Diganu and Chretien offered themselves for marriage, so that I am now convinced, the melancholy affair was ordered in wisdom and mercy. Through your means, I was delivered, your mother converted; and a peaceful seclusion is secured to me as long as I am a sojourner in this vale of tears.

To Rohoirsic, under God, I am indebted for all the alleviations of my trials during my residence in Quebec. I cannot describe to you his agitation, while I narrated my doleful tale. He delicately requested me to evade any facts which it would pain me to disclose; and manifested great satisfaction at the recital of my escape; but resolutely pronounced his indignation. "Fear not, Louise," he said at the close of my narrative, "as far as is consistent with the personal safety of Diganu and Chretien, you shall have redress. They cannot alleviate your sorrow—I can; and be assured, in spite of all the power, artifices, and malevolence of every Jesuit in Canada, I will be your friend and pro-

tector, or some other person shall fill that office, as long as you live." We separated. His promise was a reviving cordial, the benefits of which I have enjoyed during ten years, undiminished both in its sweets and

plenteousness.

"Notwithstanding all the servile duties which I was. obliged to perform, my spirits remained cheerful. lived upon the truth of the Divine word. I supplicated for light to discern my spiritual way; and the Hearer of prayer graciously condescended to apportion my ability to my burden. The irregularities which I witnessed only increased my aversion to sin. tended arguments with which my principles were assailed affected my mind no more than the green withes could bind Sampson's strength. The heartless formality with which the popish ceremonies were despatched, only confirmed my dislike of that hollow imposing exterior which concealed the real corruption. Even the most vexatious of all their devices, the contumely of the uninformed youth eventually produced no other effect, than to keep me nearer the Lord, whom I found to be 'my refuge and fortress, and whose truth was my shield and buckler.' Yet there were hours of overwhelming dreariness. I was not formed for solitude, and the little of Christianity which I knew often rendered the want of communion with a fellow pilgrim, a subject of almost undevout murmur. When I annually heard of you and Chretien, of your exemplary characters, of your steadfast adherence to your principles, and of your prayers on my behalf, I have frequently ejaculated, 'O that I had wings like a dove! for then would I fly away and be at rest' with you. Then after a temporary reverie, I would awake to the consciousness of my confined cell, and feel an overpowering restless aching void, which was only assuaged by the application of the gospel; and with all sol -

tude to realize its force, I would utter, 'I v God, my rock, why hast thou forgotten: s why go I mourning because of the oppression of the enemy? why art thou cast down, O my soul? and why art then disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.' This calmed the tempest, and alth-I counted the interval to the New Year's day with impatience; yet when the transient interview with lawyer had terminated, it generally agitated my he for some days after, and it was the most difficult pertion of all the evangelical schooling which I experienced, to acquiesce with the Lord's will. Divine grace. however, at length enabled me to say, and I think in the same resigned temper with which David addressed Zadok, 'here am I, let him do to me as seemeth good unto him.' I now understand the cause of this genel discipline. The Lord was gradually preparing my heart for the duties of that grateful office which I-was destined to execute. Had I known the name of my proposed associate, it is probable that I should have refused all solicitation; but I had so long experienced Rohoirsic's fidelity, that his word was law with me. Then first I understood that Christian obligation, to do good for its own sake. Thanks be to God! it was effected; and I can truly say, that in giving, I received. Truly I was a novice in almost every thing, and confinement in the nunnery had not instructed me. It

is a mercy, therefore, that I witnessed your mother's last year. Death and sickness, except in my own experienced debility, I had never seen; for the nums at Quebec excluded me from all intercourse, as much as if I had been infected with the plague. At Three Rivers I very impressively learnt how monisheth away. In a most affecting each ow the Lord can adapt his mercy.

eld every step in the pathway of righteousness troden by Therese, from the city of destruction to the iver of death, until grace triumphed in glory. Durng this whole scene, I was also deeply convinced of ly own increasing frailty; but I had a companion. ler strong bursts of penitential anguish enlivened my wn contrite feelings. Her occasional vehemence to ike the kingdom of heaven by force quickened my wn sincere endeavours. Her aspirations of praise ispired my gratitude, and her closely scrutinizing pplication of the Divine oracles, taught me the genune characters of that spiritual mindedness which is The lesson has been most salutary. fe and peace. If the soul's separation from the body, my ideas were ague, incoherent and without sensibility; now they re precise, determinate, and animating. I have narked a penitent sinner's change, an emaciated moer's conversion to God, and a humble, cautious, and prehensive believer, casting her hope as a sure and adfast 'anchor, within the veil, whither the forerunr for us is entered;' and I can retrace this whole ristian landscape of the narrow road, with all that an include in the most joyful interpretation of the ent Job's cheerfully resigned and peacefully connt language. It expresses your Louise's feelings solicitudes: 'all the days of my appointed time I wait till my change come.'

was removed from Three Rivers almost immey after the death of Therese. Rohoirsic visited nd stated that if I approved, I might return to ic to reside in private lodgings; and that he greed with Diganu's father, that you, my brohould not be apprized of the fact until our final iw, when I should be on the threshold of eter-This delighted me, and the lawyer provided ints where almost daily I have seen you and

٠.

Chretien. I could have informed you of nothing which these papers will not communicate. In my feeble condition, frequent personal intercourse would only have agitated our feelings unnecessarily, and opened your wounds afresh without any balm to assuage the pain. It has been a cordial to my spirits to behold you, and to pray for my brother and his friend as you have passed along the street, unconscious that your Louise was so near you. Often have I rejoiced to hear your names associated with every thing good. Always have I felt delighted in the assurance that our mutual requests constantly ascend to the throne of grace, and that we shall meet in "the New Jerusalem, around the throne of God and of the Lamb, with his name in our foreheads: there to see his face, and serve him day and night in his temple."

"My increasing debility urges me to seal the packet of manuscripts intended for your perusal. When you read these papers, my dear Diganu, you will rejoice as your Louise has rejoiced, and you will weep with those who have wept. The anticipation of Paradise . has often supported me amid my severest earthly trials; and now in the nearing approach of dissolution, the prospective reunion with our mother and you and Chretien, among 'the great multitude whom no man can number, to stand before the throne and before the Lamb, and sing salvation to our God,' so enraptures my heart, that it leaves me nothing to desire, but to be 'clothed upon with our house which is from heaven, that mortality might be swallowed up of life: and being accepted, that we may be present with the Lord!' Amen.

"Accept, my beloved brother, the undying leve, and the Christian benediction of your unchanged and faithfully affectionate sister,

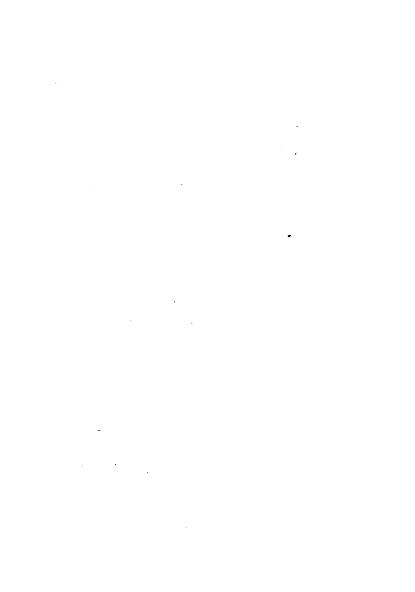
LOUISE."

POSTSCRIPT BY DIGANU.

T the close of the year 17— Rohoirsic visited He mentioned his agreement with the pretre, in the last period of her life, we should be admito the presence of Louise; made us acquainted her removal to Quebec, and also stated that she frequently seen us. 'I came to apprize you of circumstances,' said our friend, 'and also to inyou that she is now reduced so low, that you prepare your minds for the invitation to the closscene of her mortal existence.'

fter several days Rohoirsic again appeared, and "Louise has been much affected with the pleasinticipation of meeting you. You will find her mely altered in appearance, so that you would ecognise her, except by her voice, and the cross. are nearly the same," she says, "as she identiyou both in the street, when you were first notiby her. Louise is at the portal of eternity, perr conscious, in all her mental vigour, and although an speak but little, she is anxious to present you ast adieu." He retired, and after a short interval "Come," said our friend, "Louise is near , but fully sensible, and desirous to receive you." ho can conceive what I felt, when, on entering oom, instead of the once blooming and graceful se, we saw a pale skeleton! She presented her "Let me look at your head;" even in its feebleit was her own delightful, well-remembered "It is Diganu," she said, and as she turned her hair with her cold hand. I beheld the cross. Louise!" I could utter no more. We exchanged inderest salutation. After a short sile ned to Chretien who also received the

our dying protegée. When we had partially recovi our feelings, she addressed me with great unfield "My Brother, here is a packet which I wished to liver into your own hands," she gave me the mirro tive of her experience, "our friend will folfil-all my directions." She then presented her thanks to Rehoiraic for all his care and kindness, and prayed that the Lord would reward him a hundred fold, and that he might inherit everlasting life. As Chretien received her testimonial of affection, he thanked God that he was permitted to behold her in peace. "Yes, Chretien," she replied, "your friend has no doubt of her eternal safety." She then addressed me, "I sent for you, my beloved brother, that we might once more unite our devotions on earth. Pray for me and for yourselves, and your Louise will join in pleading with God on your behalf." I attempted to comply. remember is this, that what was defective in language and manner was supplied by feeling and sincerity. At the end of my prayer, she uttered her amen. I resumed my station by her, she faintly said, "All my worldly desires and connexions now are ended. God bless you, my brother!" She sunk into forgetfulness, while reclining on my shoulder. After some time, Louise again opened her languid eyes, and gave me an expressive glance; then, as she presently appeared to be looking steadfastly upwards, my sister whispered to me, "Diganu, I see it. Lord Jesus! I come." Her eyes closed, and she entered the rest that remains that to the people of God. We interred Louise by the side of her mother, and there I exnect to repose, in certain hope of the resurrection of juat.







THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

